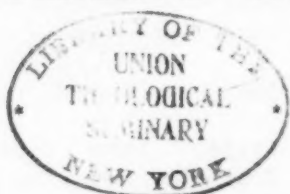


The
**CHRISTIAN
CENTURY**

A Journal of Religion

CHRIST COMES TO DES MOINES

By Sherwood Eddy



**ARE CATHOLICS
CHRISTIANS?**

An Editorial

THE MIND OF CHRIST

By G. Campbell Morgan

Fifteen Cents a Copy — Mar. 5, 1925 — Four Dollars a Year

[A Letter that should interest you, Mr. Pastor]

C. OSCAR FORD
SUPERINTENDENT

**SPRINGFIELD DISTRICT
NEW ENGLAND CONFERENCE**
METHODIST EPISCOPAL CHURCH
SPRINGFIELD, MASS.

February 22, 1925

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The CHRISTIAN CENTURY

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Number 10

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EDITORIAL

A Lenten Prayer for Strength in Temptation

STRONG SON OF GOD, who became our Saviour through the stern discipline of Thy manifold temptations, in Thy strength is our refuge and hope. We are ever calling upon Thee for aid, and Thou art ever offering Thyself to us in grace and help and infinite understanding. Be especially near us when we feel the promptings and lure of evil. Thou wert tempted in all points like as we are. Thou knowest how frail are our wills, how easily ensnared are our judgments, and how inconstant are our loyalties. In Thy knowledge of our weakness we find strength. In Thy victory we find courage and faith for our own battles.

Go with us, Thou comrade of the spirit, into our lonely wilderness. We would meet our adversary in Thy company. Walk beside us amid the crowd in the city's streets, that we may have a defender against the wiles of evil and a strong tower before the foe. As Thou didst share our struggle against all the promptings of the flesh, may we share Thy courage, Thy vision, Thy soundness of soul, and Thy faithfulness to the Highest. May our comradeship with Thee rest upon the sure conviction of Thine utter and most real humanity. Show us that all the resources that were open to Thee are open to us, that God is near us as He was near Thee, and that angels wait around us to minister to us if we but yield our wills into the Father's hand.

Give us in our humble degree, O Master, some clear sense of a divine commission for our lives like that with which Thou wentest to Thy temptation. As Thou didst carry in Thy heart the sin and hope of all mankind, may we meet our temptation with the strengthening thought that the destiny of other lives is staked upon our loyalty and our obedience to the heavenly vision. May no base or sordid act of

ours hurt or befoul any innocent life or add to the burden and weakness of others who lean upon us or look up to us. Watch with us, O Lord, over the imaginings of our minds lest we be surprised into some action that will not only overthrow our honor but bring trouble and shame upon those who trust us and whose love is the dearest treasure of our hearts. For Thy name's sake. Amen.

Four Centuries of The English Bible

THIS PRESENT YEAR OF GRACE marks the four hundredth anniversary of the publication of the first edition of Tyndale's New Testament, the first printed version of the New Testament in English. The translator was a fugitive from England to Cologne, where the work of publication was begun, and then from Cologne to Worms, where it was completed. The book was publicly burned by order of the bishops in England in the following year, the entire first edition was destroyed with the exception of one copy, and Tyndale himself was burned for heresy in 1536. Nevertheless, his version not only became the first of a long series of authorized versions, but furnished the actual text for the greater part of them, so that, allowing for some modernizing of spelling, readers of Coverdale's New Testament, the Rogers, Great, Geneva, and Bishops' Bibles, the King James version, and the English and American revisions, are indebted to Tyndale for something like ninety per cent of the phraseology. No man who ever wrote English has reached so many people with his words and reached them so vitally. Tyndale's controversy with his contemporaries who oppose the translation of the scriptures into the vernacular and thought that the word of God would be more honored by keeping

it in a sonorous and time-honored version than by putting it into a form in which it could be understood by the unlearned, is not unlike the argument between the defenders and the critics of the new translations of the present day. Undoubtedly Tyndale would be in favor of the new versions. His own language was not that of the lecture-rooms and cloisters, but the speech of street and market, just as the original language of the New Testament was, as is shown by the Greek papyri that have been discovered during the past thirty years. Since Tyndale's day there have been about one hundred and fifty translations of the New Testament into English. Most of these have been the work of private individuals, beginning with a new edition of the Greek text and a translation of the Gospels and Acts by Dr. Edward Wells in 1718. The latest, but certainly not the last, of this long series is the new translation by Mrs. Montgomery, published in its complete form only a week or two ago by the American Baptist Publication society.

American Traditions and Count Karolyi

AMERICAN OPINION has been outraged by the revelations of the conditions under which Count Michel Karolyi came to the United States. Senator Borah, on behalf of the senate committee on foreign relations, is taking the matter up with Secretary Hughes. It is to be hoped that Mr. Hughes will be able to place responsibility for the course pursued on some officious and uniformed subordinate. The facts thus far made public indicate a profound breach of one of the finest of American traditions. Count Karolyi, a member of one of the first families of Hungary, was, during the war, the leading anti-Hohenzollern, anti-Hapsburg, and anti-war champion of that country. When the Hohenzollern-Hapsburg dynasties crumbled, he took office as the first president of the republic of Hungary. His policies called for an end of the war and the building of a republic after the model of the United States. Allied diplomatic blundering undermined the republican adventure, and Count Karolyi and his wife barely escaped with their lives from the communist regime that followed. The communist rule was, in turn, supplanted by the reactionary dictatorship—nominally called a regency—set up by Admiral Horthy. Karolyi, the democrat, is as obnoxious to the reactionary monarchist, Horthy, at the one extreme, as he was to the communist, Bela Kun, at the other. For several years the count and countess have been living in England. Countess Karolyi came to this country last winter to deliver a course of lectures. She fell desperately ill. Her husband, seeking to reach her, was informed by the American officials in London to whom he presented his passports for visé that he could obtain the visé only by pledging himself to abstain from all talk on political and allied issues while in the United States. The count, in order to reach his wife at a moment when her life was despaired of, gave the pledge. Once in this country, Count Karolyi has been subjected to the most violent

abuse from the Hungarian press, being accused of theft of public funds and other political crimes of the first order. But the count has been unable to reply. The pledge given in London leaves him defenseless in the face of this slander.

Do We Take Orders from European Despotisms?

IT IS FREELY ALLEGED at Washington that the extraordinary course of the state department was adopted in answer to a request from the present Hungarian minister, who, of course, represents the reactionary Horthy. The charge, if true, is the more disquieting because it follows so closely on the conviction of the Italian editor, Carlo Tresca. It will be remembered that Tresca, an avowed opponent of Italian fascism, incurred the enmity of the Italian ambassador for publishing an article entitled, "Down with Monarchy." A careful search of the columns of his paper disclosed that, in one edition of one issue, he had published a two-line advertisement of birth control. For that he was indicted, convicted, and sentenced to a year's imprisonment. A sixty-day jail sentence would ordinarily have been considered a maximum for such an offense, and throughout the trial it was hardly denied that the prosecution on the birth control charge was but a cover for the determination of the Italian diplomat to punish his countryman for lese majestie. President Coolidge, be it said to his credit, has intervened to reduce the Tresca sentence by eight months. But now to have the Karolyi incident come on top of the Tresca case gives pause. There was a time when it was the proudest boast of America that she offered a refuge for the oppressed patriots of other lands. Kossuth, Schurz, Mazzini, Masaryk—these are more than names; they are the evidence of one of the most glorious political traditions on earth. If now that tradition is to be destroyed at the bidding of a Horthy or a Mussolini, it indicates a change in our Americanism of more than passing moment. The struggle with reaction in this country is a hard one. It is at a bitter stage. But we do not believe that, by any casuistry, our timorous conservatives can convince our American people that the time has come when we should begin to shape our policies at the behest of the passing despotisms of Europe.

Pentecost and the Cosmic Order

WE HAVE THE HIGHEST RESPECT for the many admirable qualities of our Unitarian friends, but sometimes it appears that they needlessly sacrifice something of the warmth and glow of religion in the interest of escaping from stereotyped statements of it. A parish paper says: "Instead of asking, What may I do to be saved? Unitarians are asking, What is my relation to the cosmic order? . . . How can I wring from life the sweetest juices without doing violence to myself and to others?" There are other questions about social values and the nature of personality, but these are the first and last of

the series. It is true that orthodoxy has often put a shamefully selfish content into the question, What must I do to be saved? (And it generally asks what *must*, not what *may*, I do, like the conscience-smitten crowd on the day of Pentecost.) Being orthodox ourselves, we may frankly admit this. But, after all, the question is not without its pertinence. Religion can not end with concern about one's self, but it usually starts there. It is asking a good deal of human nature to expect it to begin its spiritual awakening with an acute interest in the cosmic order. Perhaps it is largely a matter of terminology, but it is hard to stir up any great amount of excitement about the cosmic order unless it is stated in vital, personal, and concrete terms. It is not that adjustment to the cosmic order is an unworthy ideal. Far from it. It is a magnificent and most necessary ideal. Doubtless that is one way of describing what was stirring in the hearts of Peter's audience when they learned that they had crucified the Lord of heaven and earth. But men seldom set about adjusting their relations to the cosmic order so long as it sounds like an academic problem. They do so only when it is presented as a pressing personal emergency, and when they feel that way about it the anguished cry, What must I do to be saved? is one very good way of stating the issue.

Calm Words from the East Room

A HUNDRED LADIES, representing the Daughters of the American Revolution, the Ladies of the G. A. R., the National Society of Colonial Dames, the Society of Sponsors of the United States Navy, the United Daughters of the Confederacy, and about a dozen other similar organizations have been holding a convention in Washington. The gathering was officially called a Women's Conference on National Defense as Peace Insurance, a title not a whit more ponderous than that borne by some other assemblies. It afforded certain of the gentlemen connected with the military branches of the government a chance to orate, and certain of the gentlemen connected with the jingo press a chance to pile up their "space." Thus, the ladies were told by a general about the way in which the reds are undermining the colleges, and by an admiral about the war that the United States will have to fight with Great Britain for the world's oil supply, and by a secretary about the business of the navy being primarily to fight, and so on. But during one session the little group adjourned to the east room of the White House. There, beneath the crystal chandeliers, they listened to a quiet man speaking a few well-chosen words. Some of the things he said were: "Universal and assured peace, under the law of nations, is an ideal to which all of us are devoted. It is true that we have not stopped wars. But it is also true that there is today a more definite and more widely entertained conception than ever before of the possibility to prevent war under an effective rule of law. This is the great advance. We have not reached the end; probably we shall not reach it for many generations. But it can hardly be doubted that the purpose and aspiration of human kind are

definitely, intelligently and insistently enlisted in the effort to make war an impossibility in this world. . . . About in proportion as the nations shall make progress in creating effective tribunals for the peaceful settlement of international differences, they will find themselves able to lessen their military establishments. If the rule of law were established and certain, then there would be far less need of armaments. So, as we advance toward security under the law, we shall be able to reduce the strength and cost of armaments." The quiet man who said these, and other equally pointed things, was Calvin Coolidge. It was worth the trip that the ladies made to Washington if they heard, and pondered, what he said. And if any of them are desirous of further information as to what the President was talking about, The Christian Century will be glad to supply copies of its issues containing a detailed exposition of the American proposal for the outlawry of war.

A Career Too Early Ended

SELDOM HAS THE DEATH of an educator attracted public attention in the degree given the passing of Dr. Marion LeRoy Burton, president of the University of Michigan. Dr. Burton moved so swiftly from his pastorate in Brooklyn to the presidency of three great institutions that the public was but just beginning to recognize in him one of the potential leaders of American education. With the sorrow at his death, accordingly, there mingles a sense of a promise that had not the time for complete fulfilment. Yet Dr. Burton had already accomplished one thing, especially at Ann Arbor, that should be of lasting benefit to the cause of tax-supported education. He had come on a great campus, permeated with the scientific and philosophic presumptions of the present, and in four years had made a notable place for the spiritual in the life of the university. He did not offend the susceptibilities of those who would keep state schools free from the slightest taint of sectarianism. Much less did he outrage the professional integrity of the most adventurous minds on his faculty. But he unmistakably set forward, in an environment traditionally difficult, the interests of religion. Dr. Burton was an educational executive. He was also a minister of the gospel. He found it possible in a state university to maintain his status as both unimpaired. In this he gave impulse to the movement now gathering strength that is carrying religion back into the center of thought on many a state school campus. In passing resolutions on Dr. Burton's death the Michigan alumni of Chicago went out of the beaten path. After the expression of sorrow and sympathy that usually comprises such a document, these alumni went on to express their conviction that Dr. Burton had been sacrificed to the financial demands that are loaded on too many college presidents. Under the goad of those demands they declared that he had never had the chance to make the contribution to educational advance that he was prepared to make. If the charge is true it would appear that the University of Michigan,

and the country at large, has been deprived of an inestimable public service by one more instance of that form of torture we reserve for our college presidents.

Are Catholics Christians?

WE DO NOT DISCUSS the subject. The question is not ours. It is that of *The Commonweal*, a new weekly publication in New York, being, as announced in its sub-title, a "review of literature, the arts, and public affairs," but having as its outstanding purpose, as most of its readers doubtless well understand, the defense of the Roman Catholic church. The leading article in the thirteenth number of this journal bears the title which stands at the head of this page. By extended quotation, inference and comment, it roundly takes *The Christian Century* to task for its recent references to the Roman Catholic church, in connection with our discussion of the perils in tax-exemption of church property.

The question thus raised we consider quite irrelevant to the discussion which we have inaugurated, and which we would be much gratified to have *The Commonweal* join us in pursuing. This contemporary questions the propriety of our assuming our announced office as "a free interpreter of essential Christianity . . . published not for a single denomination but for the Christian world." The editor feels that in criticizing the Roman Catholic church, and especially our finding in it "a menace to American institutions and American ideals of civil and religious liberty," we are not true to our professions.

The editor is doubtless not a habitual reader of our pages. His publication is young, and he is necessarily new to his office. We hope to become better acquainted with him, and he with us. His surprise will wear off as he reads on from week to week, and notes with what freedom and straightforwardness this journal of religion uniformly deals with what it esteems to be menacing features of our American ecclesiastical life, in entire disregard of ecclesiastical affiliations, precedents and traditions. We heartily commend the same policy to him. We sincerely rejoice in the appearance of his and similar journals, an increasing number, which assume to convince the American public that the Roman church is genuinely American, and that adherence to it is consistent with devotion to the essential ideals of American civil and religious liberties. We trust that our contemporary will openly and frankly persist in the task it has assumed, evading no issue, facing all of those questions relative to the Roman church in America which so greatly disturb the minds of non-Catholics.

Though we esteem the question *The Commonweal* has raised to be irrelevant to the discussion in which we are really interested, it is readily answered. Yes, Catholics are Christians. Anybody is a Christian who chooses to call himself one. This is a free country. For commercially protective purposes we have laws which restrict certain words and phrases, and even whole volumes, to the use of those who have established proprietary rights in them. But there is no copyright on the term Christian. Anybody who desires can appropriate it. And the privilege has been claimed by many persons and organized

groups, of a great variety of character, and cherishing an even greater variety of opinions.

We ourselves claim this privilege, by no means disposed to deprive others of the rights we enjoy. We are conscious of putting a content into the term which is different by many shadings from that which it is given by others. We are often emphatic in our expressions of opinion, but we never forget that we are voicing opinions. We welcome the practice in others. Our definition of "essential Christianity" is doubtless not satisfactory to some others, though we are striving consistently and progressively to arrive at interpretations which shall be true to the teachings of Christ and to the demands of American life today and tomorrow.

We rejoice to know that there are many Americans, adherent of the Roman Catholic church, who not only claim the use of the term Christian, but who, as individuals, conform, to all practical intents and purposes, to the standards prescribed in our use of the name. We greatly value our two-fold bond of fellowship: we are alike Americans and Christians. We do not cease to wonder that these are able to reconcile themselves, as Americans and Christians, to the allegiance of the Roman Catholic church. But our surprise is no greater in their case than in that of certain others who maintain other ecclesiastical relations. In the particular subject under discussion, we repeat that the Roman Catholic church seems to us to have become more menacing than has any other ecclesiastical body. The *Commonweal* challenges us to give proofs, to state why we esteem the Roman Catholic church to embody a menace.

Volumes have been written reciting particulars, in monotonous detail, in the effort to make this demonstration. We shall not repeat them in our limited space, or attempt to present proofs of isolated facts, which the tedious processes of courts and affidavits are required to substantiate. We rather set forth three respects in which fully demonstrated and acknowledged features of the Roman Catholic church seem to us unequivocally menacing.

In the first place, the Roman Catholic church in the American democracy is dominated by a foreign potentate, the head of the Roman see, who claims to be a potentate, is accepted as a potentate, and is a potentate so far as modern civilization will permit him to be. This we believe to be irreconcilable with the civil and religious principles upon which our commonwealth is founded, and to constitute a permanent menace to essential ideals of our civilization. We are conscious that this alleged potentate so far lacks power over his American domain as to move him and his sponsors to frequent laments, and we rejoice to know that numerous adherents of the Roman Catholic church are such loyal Americans as to resist all but the most abstract claims to power on his part. But we cannot be blind to what this potentate does and has done in civilizations where he has had right of way to express the ambitions of his see. Knowing of these nominal claims, and witnessing the effects of making good those claims in Austria under the Hapsburgs, in Spain under the Bourbons, including the present regime, and in sister-republics of the Latin American world, we esteem the growing power and entrenchment of this system in the United States of

North America to be a menace to precious inheritances which most distinguished our civilization from those just named.

An ecclesiastical system so profoundly and essentially autocratic; so ready when the opportunity has afforded, to claim and wield arbitrary temporal power, and so loath at this very day officially and formally to relinquish this claim; so unequivocal in its claim to infallibility in interpreting truth, assuming to have received from God the keys of heaven and hell—a church which asserts all this as its right, and properly within its power, seems to us an alarming menace in a society committed to the social and religious ideals which the fathers and the present citizens of the American commonwealth have always most devotedly cherished.

In the second place, a system of leadership is maintained in the United States by the Roman Catholic church which is as inconsistent with these ideals as it is consistent with the claims of the Roman see. We admire certain individual ecclesiastics who are members of this system. The public services of some have entitled them to the gratitude of patriotic Americans. While we share in these sentiments of respect we cannot restrain our amazement that they find means to reconcile their patriotic allegiance with their ecclesiastical. Our fear of the system is not dissipated by their individual characters and public services. We cannot believe any ecclesiastical system is safe, or can make for the fullest health of our society, which vests such authority, as is assigned the Roman priesthood, in men who gain their offices by no will of the people. Civil liberties have been won by revolution, often bloody and exceedingly painful. To insure the liberties thus gained it has been found necessary to institute forms of government radically different from those which prevailed under the old civil autocracies. Yet the Roman church maintains the same system of religious administration which prevailed under the old order, and which was the surest dependence of the old civil autocrats in the maintenance of their arbitrary power. This system, we believe, is not adaptable to nor does it express essential democracy in religion. We do not believe it can possibly be safely employed as a permanent institution in a democracy.

The boast of *semper idem*, on the part of the Roman Catholic church, itself, in our judgment, condemns that church. A religious order in a changing democratic world which boasts of remaining "always the same" cannot, we believe, be other than a menace to the most precious spiritual values. The consciousness that there is throughout our American communities a priesthood, gaining its sanctions, not from the people, but from the fiat of a self-contained and essentially alien hierarchy, is very disturbing to us, and our fears will not be allayed until our fellow-American-Christians accepting the allegiance of the Roman church shall repudiate such leadership and purge their organization of the system.

Autocracy is always a menace to democracy. The modern democratic world has asserted its right to remove the menace in civil affairs. Neighboring democratic nations have denied the right of adjoining states to maintain aggressive autocracies. We believe that Americans, committed to religious liberty, have a right to appeal conclusively to their

Roman Catholic fellow-citizens to remove from our common life this menace of a priesthood not democratically controlled. To permit a large element in our population to live under an autocratic ecclesiastical regime constitutes a menace to the liberties of all, both religious and civil.

In the third place, we note the extension in our society of so-called sacred shrines, which we feel have debased the intelligence of large elements in European populations. The "miracles" which occur at these resorts we do not consider to be what they are alleged to be. We would characterize them as impostures, out of which revenues, unreckoned by any public accounting, but manifestly large, accrue to the Roman Catholic church, by which the resorts and what goes on in them are officially sponsored.

In its assumed purpose of defending the Roman Catholic church, we do not believe that The Commonweal will care to attempt convincing the enlightened American public that these "miracles" are bona fide. We are aware that free-lance "evangelists" are here and there indulging in similar practices, and some are making profit out of the credulity and distress of considerable numbers of our fellow-citizens. We deplore the fact that the religious group who style themselves Christian Scientists are permitting their officially sponsored "practitioners" so far to defy well-known and commonly accepted laws of modern science as to jeopardize the health and lives of many of our fellow-citizens, at times compelling the interposition of the police in protection of the credulous. But we know of no religious body, comparable in influence and standing in our society, which so flagrantly imposes upon the ignorant and distressed, collecting large revenues from the imposition, as does the Roman Catholic church through its official sanction of these alleged miracles.

All of these well-known features of the Roman Catholic system in the United States we consider a menace to the best interests of our society. We ourselves enjoy religious liberty. We would defend all of our fellow-citizens, including our Catholic fellow-Christians, in the enjoyment of these liberties. Because we prize this boon so highly we are moved to cry out against the menace which the Roman Catholic system thus embodies.

Modern civilization the world over highly prizes civil liberty. Included in this liberty is freedom for each people to maintain over it the government of its choice. It was not a contravention, but rather a vindication of this principle, when the enlightened populations of both hemispheres arose to demand of the German people that they banish a type of civil government and its personal representative that had become a menace to the democratic rights of other peoples of the earth.

A similar reasonableness, it seems to us, justifies non-Catholic Americans in appealing to adherents of the Roman Catholic church in the United States, to rid our society of the menace to our common religious and civil liberties which the Roman Catholic church, as now constituted, embodies among us. Unreservedly as enlightened and patriotic Americans condemn such folly and wickedness as has burst forth in the A. P. A. of two generations ago, and the Ku Klux Klan of today, we cannot help but believe that such outbreaks are periodically inevitable so long as our Catholic

fellow-citizens persist in maintaining the features of their religious system which we have pointed out.

Particularly do we appeal to our young contemporary, The Commonweal, to justify the name it has chosen for itself, by joining us in persistent and vigorous protest against this menace. Nothing could more hearten citizens of enlightenment and good will than such evidence of good faith on the part of our Catholic fellow-citizens and their organs of publicity, as would be a concerted campaign in this interest. We can be sure that such "crude and vulgar secret organizations as the Ku Klux klan," assuming to champion the cause of religious freedom, will become altogether impossible, if our Catholic fellow-citizens will resolutely purge their system of the features we have pointed out, involving in themselves, as they do, alarming practices of secrecy, impositions upon credulity, and numerous other evils attendant upon the arbitrary exercise of power independently of democratic control.

We are fully persuaded that our religious life will suffer from disturbances, if not overt acts of violence, constantly threatening our peace and security, so long as our Catholic citizens neglect this vindication of our common liberties. Every right-minded citizen wishes Catholics to enjoy full liberty in religion. This end, we believe, can never be fully achieved so long as their system retains these features which jeopardize their own security and the security of all the rest of us. None will applaud more heartily than will we the courageous enlistment of The Commonweal in the sacred cause of purging the Roman Catholic system of the men-aceful features we have indicated. By no other means can our aspiring contemporary so effectually signalize its service to the common weal.

The Ministry's Footing

DURING THE PAST DECADE the Protestant denominations of this country have devoted enormous labor to the recruiting of candidates for their ministries. This effort is increasing. Interdenominational bodies, such as the Y. M. C. A. and the various fellowships and movements having to deal with life service, are being encouraged in a constant campaign among the colleges. Ecclesiastical tacticians confer and plan almost unceasingly in the attempt to gear these appeals into one another. State institutions, as well as those under immediate church control, are a field for effort. By mass appeal and by personal invitation thousands of young men are being systematically canvassed every year, in the hope that they may choose the Christian ministry as their profession.

This energy in recruiting has come as a result of reports indicating a decrease in the comparative number of candidates for this work. Statistics, doing their expected part in the hands of confirmed viewers-with-alarm, have convinced denominational leaders that, yet a few more years, and an educated Protestant ministry would be a thing of the past. To be sure, the doctors now come forward with their statistics to prove that, as compared with accessions to medicine and the legal profession, the ministry has much more than held its

own for several decades past. Doubtless these figures will provide a basis for a drive to place more students in medical and law schools. And theological deans will not begrudge them, for the church statistics have already achieved their end in getting well under way the effort to direct men into the ministry. The point where figures are needed has been passed; the sinister picture of the empty pulpit or the church with only part-time service has been impressed beyond eradication. The continuation of the campaign for clerical recruits is sure.

We would not discourage that campaign. As we see it, no young man will be harmed, and many will be benefitted, by being brought to face the call of the ministry. And it is almost certain that, if these recruiting efforts are widely, wisely and continuously carried on, the ministry will receive accessions of strength that it would otherwise miss. It has been too true that men who would have made good preachers have slipped into other life grooves, largely because the challenge of the ministry has never been placed before them. For every Phillips Brooks, brought to the pulpit after starting in another career, there must have been many who have drifted permanently into other careers of lessened influence.

But while we hope that the effort to attract young men to the ministry will continue, we likewise hope that it will be an effort of the utmost honesty. We hope that there will be no failure to make clear all involved in the choice of such a profession. We hope that, in the depiction of the rewards and glories, there will be no slighting of the demands and costs. There are certain presumptions inherent in the ministry, and no effort to induce a young man to enter that office is fully honest, either to the young man or to the church which does not remind him of those presumptions.

If the ministry sometimes seems to command a lessened respect in these times than formerly, it is to a great extent because men have been entering it without sufficiently taking into account the place in which the minister, in the thought of the community, stands. Protest as he may, the minister cannot separate himself from a peculiar treatment by his fellows. And this is inevitable because his is a profession that stands upon a different footing from any other. That distinction should be honestly recalled to the young man contemplating the ministry as a life work.

The first great claim that a man makes, or has made for him, when he enters the Christian ministry is that he knows something about his fellows. The very title of his calling, the ministry, holds that implication. Psychology may rank as a modern and still largely unexplored science; to be a minister has always implied ability to function as a practical psychologist. The ministry is a social task. It is, in the old phraseology, shepherding. It is going out and finding men where they really live; guiding them in their relations with one another; inspiring them to higher levels of living; interpreting themselves to themselves. When a man enters the ministry, the community is bound to regard

him as one who assumes that he knows men, their potentialities, their failings, their needs. His knowledge may not be complete—if he is to make much of a minister he will be the first to proclaim its incompleteness—but it is there, and he believes it capable of development.

Emergence of what is called the social gospel has emphasized this ministerial foundation. It is demanded of the modern minister that he not only be able to discover to a man his own hidden faults and promises, but that he be able to direct a community in the paths of righteousness and happy living. No man can provide leadership of this kind without an understanding of the motives and passions that move men in mass as well as in the individual unit.

From time immemorial there has been a phrase descriptive of the ministry that, in these days, takes on an almost archaic and other-worldly sound. Yet it is a phrase worth remembering. It speaks of this calling as a "cure of souls." No physician ever had much success until he had learned the secret of diagnosis. The man who enters the Christian ministry does so, first of all, claiming that, in the most delicate affairs of human life, he can exhibit some facility of diagnosis.

The second great claim that a man makes, or should make, when he enters the Christian ministry is that he knows something about God. Again, that knowledge is not to be considered as complete. But it is within him, and so alive that its future increase may be expected. There is no way in which to dodge this presumption. Be the newly fledged minister ever so humble, be he ever so determined to present himself to his parishioners as but another engaged with them in the most alluring of all searchings, he cannot escape the common belief that, the minute he steps into a pulpit, he goes there because he knows about God, his nature, his ways, his help. The fundamental contention of religion is that this is a spiritual universe, and the ministry is the profession that has the sublime assurance to announce to men whose experiences might induce them to doubt it, "We can point out to you the God that is in it." That most wonderful of all typical figures, Job, cried, for himself and for all men, "O, that I knew where I might find him;" the minister answers, "Here!"

There are no words wherewith to express the daring of such an assertion. Nor is it possible to extol its grandeur. It is simply there. Being there, it must be a social factor of tremendous force, giving to the minister a standing all his own. Or, if the minister so conducts himself as to repudiate the assumption before his community, he and his calling are correspondingly demeaned.

A third claim that a young man makes, or should make, when he enters the Christian ministry is that he knows how to bring man and God together in the relation most to be desired. This, to be sure, grows out of the two claims already mentioned, but it is in truth a claim by itself. And in many ways it is the most startling of them all.

In the light of this implied footing on which the ministry rests it is clear that, if recruiting is to be done, it should be done in a spirit of fear. Men are not to be badgered into such a calling as this. They are not to be coaxed in. They are not to be tempted in. If they enter it worthily, they are bound to come in under a profound sense of awe. If this means an end to the swelling statistics, so be it. If it means fewer students in the theological seminaries, we can face that likewise. To what end are numbers here? The spiritual atmosphere of this country would probably be improved if the number of Protestant ministers was decreased by one-half. Of all the needs that beset our churches just now there is probably no need to compare with this: the need of a ministry that understands what it is presuming to do.

The Song Amid the Traffick

A Parable of Safed the Sage

I WAS IN A CITY, even in New York, and I rode in a Taxi. And we were halted nigh unto Union Square, where standeth the Mounted Figure of George Washington, with upraised hand, vainly endeavoring to stop a Trolley-Car. And there we halted while the Traffick thundered by along Fourteenth Street. And believe me, it was some thunder.

But suddenly the Cab was filled with Musick, so that I wondered with great admiration. And the man who drove my Cab, who was moderately Hard Boiled, looked about him, and wondered.

And I heard the voice of a Skilled Woman Singer, singing a remarkably sweet melody.

Then spake my driver, saying, There is a Radio Shop over yonder on Fourth Avenue. That Musick proceedeth from there.

Now I know not what it would be like to live near that shop, and have to hear it at all hours, but this I know, that to be stopped by the Traffick and to hear Sweet Musick, distinctly audible above the noise of the city was Wondrous Beautiful. And I know not who it was that sang, nor whether she was in Pittsburgh or Omaha, but hers was a most rare voice, and the words that she sang were beautiful.

And this I thought as we drove on, that there are it may be so many kinds of voices in the world, and none of them is without its signification, and that he is blessed who can find the wave-length of life's finer voices, and discern the Musick above the Clatter of the streets.

Beloved, the noise of the streets is not to be despised. It is the noise of Industry, and that is well for human life. I bring no railing against the Racket and Clatter and Slam of modern living. But these are not the only voices that are to be heard. Oh, rest beside the weary road, and hear the angels sing. There are just as many angels as there ever were and the sky is as full of Musick. And I am resolved to listen to the higher and sweeter voices of the soul, at least a part of the time.

Christ Comes to Des Moines

By Sherwood Eddy

DES MOINES, IOWA, has just closed a unique series of meetings in its Religious Life Emphasis Week, never before attempted by any city. For the first time, a whole city has been challenged by the whole gospel applied to the whole of life. For an entire week a score of speakers presented the message—personal and social—to the whole life of the city. The week began with a great mass meeting in the Coliseum, addressed by John R. Mott, with more than seven thousand in attendance. During the week following, mass meetings were held nightly in six parts of the city in the largest auditorium of each district. For the last three nights hundreds were turned away who could not gain admission.

From twenty to thirty thousand people were touched daily, or one in five of the entire population. Meetings were held daily, or thrice during the week, in the five colleges and universities and in all the eight high schools and junior high schools, followed by personal interviews conducted by a trained staff of interviewers all day long. The entire situation was altered in some institutions—sins were confessed, restitution was made, lives were adjusted.

Fifteen civic clubs opened their meetings to receive the message. The Chamber of Commerce, Rotary, Kiwanis, Lions, Cosmopolitan, Caravan, and all of the other principal civic and service clubs held meetings. The state legislature adjourned and held a combined meeting of the senate and house to hear a presentation of a direct religious message bearing upon present political conditions, the child labor amendment and the world situation.

TOUCHING LABOR

On the opening day a mass meeting was held for labor in its own hall, and there were industrial meetings throughout the week. Meetings were held for men and women, rich and poor, white and colored, without distinction of race or rank. Dr. George Haynes, interracial secretary for the Federal Council of Churches of Christ in America, the cultured Negro speaker, was a member of the team, and was received with the greatest cordiality and enthusiasm by the churches, the chamber of commerce, and audiences white and colored. Both races were proportionately represented on all committees and in all audiences. A whole city fearlessly and dispassionately considered its racial relations and appointed a commission to study the matter, to effect adjustments and achieve a full measure of racial brotherhood and cooperation.

The speakers connected with the campaign were modern, socially-minded and spiritual men, endeavoring to present a whole gospel, both personal and social. Among them were Dr. Thomas Graham, dean of the Oberlin Theological seminary; Dr. Henry Crane, of Malden, Massachusetts; Dr. Ray Petty, of the Judson

Memorial Baptist church, of New York; William P. Hapgood, business man of Indianapolis and expert in plans for industrial democracy; R. A. Waite, of the American Youth Foundation; Dr. Alva Taylor, secretary of the board of social welfare of the Disciples of Christ; Reinhold Niebuhr, of Detroit; Sherwood Eddy and Mrs. Eddy; Henry VanDusen, of the student department of the Young Men's Christian association, and Patrick M. Malin. Together with them were expert workers for boys in the high schools.

CITY COOPERATION

The cooperation of the entire city was remarkable. The colleges cleared their decks for the challenge of a full gospel. Unlimited time was given to speakers to present their message for an hour each day, with optional forums, free discussions and personal interviews arranged for scores of students. All the high schools in the city cooperated. Meetings were held in every high school, where the students were faced with a most direct Christian message, but without proselytism or anything to which any one could reasonably have objected. Some principals called their entire staff together to lay upon them the responsibility of following up the meetings and placing character-building first in their program of activities.

Daily Dr. Graham conducted a noon meeting in the Capitol theatre, which was offered free by the Jewish proprietor. The attendance at the theatre meeting rose from eight hundred to fifteen hundred as Dr. Graham spoke on Jesus Christ, God, prayer, and Jesus in human relations.

The application of Christian teaching was made to personal life, to the home, to the school, to the college, to business, to conditions in industry, to race and human relationships, to war and peace, to clean politics, and to all branches of civic and social life. It was a notable fact that while some extreme members of fundamentalist or modernist camps might have looked askance at the movement in its inception, all joined in this great week of meetings without a single discordant note—holding to John Wesley's practical motto, "We think and let think," and uniting in the common objective of seeking to win the world to Christ, and bring the challenge of his gospel to a great industrial city. There was not a single partisan cry from platform, pulpit or pew in meeting or open forum in the entire week. No partisan word of fundamentalism or modernism, radical or reactionary, liberal or conservative, white or black. All sought to be one in seeking the truth and applying it to the whole range of life. This was a mighty achievement in a day when petty jealousy might have wrecked the movement. There was suspicion and fear before the meetings began on grounds of klan and anti-klan, strongly represented in the city, but even these party cries were lost in the great positive affirma-

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tion of brotherhood and cooperation, of positive Christian love, in active goodwill expressed to Catholic and Protestant, to Jew and Gentile. One Hebrew gave his theatre; another, after giving a subscription to a Christian cause unconnected with the campaign, thanking his Christian visitor for his earnest and sympathetic conversation about Jesus Christ, in gratitude added a further generous contribution. It was remarkable that no discordant note, no destructive or negative attack, appeared during the week, although there was no trimming of sails, no compromise, and evils were fearlessly attacked.

INDUSTRIAL WRONGS

The so-called "open shop," the effort to break up unions, the autocratic control of labor, race prejudice, militarism, avarice, materialism, and a hundred evils were attacked definitely and unmistakably. The conscience of the whole city was exposed to the searching application of the principles of Jesus. These were discussed in open forums following the mass meetings and in discussion groups in the colleges. Thousands of copies of pamphlets and books bearing on the industrial, racial, international, war problems, and upon personal religion, were eagerly bought, and are being widely read throughout the city.

The whole movement sprang from the churches, was backed by the churches, and into the main stream of the church life it will return with its quickening and life-giving power. Yet from start to finish it was a laymen's movement. It grew originally from the vision of three men who met once each week to study the teachings of Jesus applied to modern social and civic conditions. Believing that the city should be challenged with the social gospel, they brought four religious leaders to the city last year to address Sunday afternoon mass meetings. Over two thousand persons attended each of these meetings, where an uncompromising social message was proclaimed, applying the gospel to industry, race and war, klan and anti-klan, personal and social sins. After hearing these four messages, the leaders of the city called for more, and a week of meetings to present a whole gospel was arranged. Thirty of Des Moines' prominent citizens went into a camp at the foot of the hills fifty miles away to consider "what would happen if we set out seriously to live the full Christian life" and "what would happen if we followed 'in his steps'." Gathered about the campfire in the evening, these men brought their business life and their human relations, their personal, family and civic responsibilities, under the searchlight of the Christian gospel. How could Christianity be applied to the competitive system, to industrial conditions, to the relations of capital and labor, to race prejudice and segregation, to a world of strife and war, to wealth and poverty, to the church and the unchurched masses? They determined to call the entire city to face these questions and the greater question as to how this city could be brought to God. These thirty laymen widened their circle and enlisted twelve

hundred workers to prepare and conduct this city-wide experiment.

Christianity was to be placed in a test tube, and tried out in the life of a city for one week. The speakers aimed at taking Christ's message "out of doors" and at applying it in shop and factory and store, in darkened tenements of the impoverished slums, and the secret places of hidden sin. And sin was revealed—dark and horrible—in personal confession.

Employers and laborers were united. The hand of the church was held out to labor in cooperation. The collection at the labor mass meeting was taken for the labor college which is conducted by the industrial secretary of the Y. M. C. A. The Y. M. C. A., which unfortunately has been timid, silent or reactionary in some cities, came out boldly during the entire week, furnishing the common platform for the social application of the gospel to the entire city. Mr. Carl C. Proper, a magazine publisher and chairman of the laymen's committee, says, "This movement is the beginning of a great crusade, with its ultimate goal the winning of Americans to a life which Jesus characterized as a 'fellowship of brotherly men.' The strength and genius of this movement lies in the fact that while it began in a small way it has now broadened out so that it can be applied to an entire community. Science has shown us that what is true in the laboratory test tube is true in the outside world. Both the church and the layman will gain immeasurably by this experiment. From it should come a new spirit of tolerance, an intelligent approach to the common problems of daily living that so vex us all today."

PERMANENT MOVEMENT STARTED

On the closing Sunday afternoon thirty-eight hundred persons, picked leaders representing all the hundred churches from all parts of the city, men and women, white and colored, gathered in the University Church of Christ and associated themselves in a permanent movement. Commissions were appointed, not to bring in idle resolutions, but to study and report back to the entire body, to shape the policy of the city, in its Christian service and social life.

The commission on prayer will study spiritual dynamics, seriously seeking to rediscover the hidden power of Pentecost, when the disciples were united with one heart and soul in seeking the extension of God's kingdom.

The commission on stewardship has begun to study the whole question of property, of profit, of ownership versus stewardship, of Christian giving and the support of Christian and philanthropic enterprises of the city.

The commission on human relations is making a study of the industrial and economic problem, of capital and labor, of wealth and poverty, of luxury and the city's slums, of the open and closed shop, of the equal rights of employers and employees to organize for their own protection and welfare, and of the possibility of transcending this balance of power of two organized camps by seeking the solution of their problem in the

removal of the causes of industrial unrest in genuine cooperation, real justice, and a fuller sharing of life in industry.

The commission on race relations, following the addresses of the Negro and white speakers, having widely circulated Mr. Oldham's great "Christianity and the Race Problem," is studying, together with the interracial committee, the question of better race relations and of Negro education, industry, housing, morality, and the whole question of the solution of the race problem in the transcendence of one brotherhood where there shall be neither white nor black, neither bond nor free, nor distinction of color, class or clan.

The commission on international relations, after facing the question of war during the week—audiences of all six mass meetings breaking into applause at the denunciation of war and the determination to find ways of peace in the outlawry of war and the substitution of trial by jury for trial by battle—bids fair to cause a whole city, for the first time in history, to go on record for the outlawry of war and for the application of the principles of Jesus looking toward the realization of peace on earth and good will among men.

The commission on school and college life is study-

ing how to apply Christian principles to character-building in every college and every high school in the city.

The commission on evangelism will deal with the problem of extending this plan of a week of meetings to the permanent normal life of the city in personal and public social evangelism, followed by a city-wide campaign to reach the unchurched masses.

The whole project has been a *movement*, not a red-tape organization. There have not been a hundred conservatives to consult at every point, sails to be trimmed, positions to be compromised, certain quarters to be conciliated, or a formal organization or institution to be conserved as an end in itself. A Christian movement has started in Des Moines. The meetings were not the end, but the opening of a great onward march of the city.

If one city can do this, why not others? If Jesus drew near and beheld his own city of Jerusalem and wept over it, what would he see and do if he drew near *our* home city today? Here is an achievement, and a solid fact of accomplishment. A whole city has been challenged with the whole gospel applied to the whole of life. Who follows in its train?

The Mind of Christ

By G. Campbell Morgan

"We have the mind of Christ."—I. Corinthians, 2:16.

THIS IS ONE of the superlative apostolic claims for the church of God. It has nothing to say of the church's organization, of its polity, or of its methods of service. It is concerned with what we may immediately describe as its philosophy or wisdom; with that whole of truth which the church is to express through its organizations, which is to be the criterion of its polity, and which ought to govern all its methods of service. The words were written to, "The church of God in Corinth . . . them that are sanctified in Christ Jesus, called saints; with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." Such were those of whom the apostle was thinking when he said, "*We have the mind of Christ,*" and so the words apply to the whole church of God, at all times.

Corinth, at the time when this letter was written, was one of the wealthiest of the Greek cities. It was a centre of learning, a veritable haunt of the schoolmen. Its abounding wealth made it a seething centre of corruption; while the professed leaders of thought were largely occupied in disputes as to terms, and views; and being so occupied, were contributing nothing of moral or spiritual value to the life of the city. The whole of this letter shows that the church of God in Corinth had passed very largely under the baneful influence of its false wisdom, and to correct that, was a

part of the purpose of the apostle in writing this letter.

The apostle declared that his preaching to them had had nothing in common with these things. One cannot read the letter without feeling the almost vibrant sarcasm in his references to these supposed leaders. He refers to the wisdom of *these wise, these scribes, these disputers*, and declares it to be a wisdom wholly of the world, and that therefore all its rulers were coming to naught. Moreover, he affirmed that there was no need for the Christian church to be influenced by this false wisdom. It possessed its own wisdom; it had a Christian philosophy; that wisdom was a mystery, hidden in the past, but now revealed through the Christ and by the Spirit of God. Paul quoted from that great passage in Isaiah,

"Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love him,"

and having made the quotation, he went on and said, "But unto us God revealed them through the Spirit."

There is a wisdom which the eye cannot detect, which the ear had never heard, which had never entered into the heart of man; but this wisdom has now been revealed to us by that Spirit who knoweth all things, and searcheth the deep things of God. That is the wisdom of the Christian church. She is not concerned with the discussions of the disputers, wrangling over chang-

ing human opinions; her wisdom is expressed in its totality in the declaration, "We have the mind of Christ."

I.

If these introductory sentences have proved of true value, they have led us to a great gateway through which we may look. I am conscious that no preacher can adequately deal with the theme. I shall be happy if that consciousness possess you. We may however stand at that gateway and looking through, consider the subject in broad outline.

The mind of Christ. We must not confuse this word with another word of Paul, also of tremendous significance, which has connection with this, and yet must be considered separately. In writing to the Philippians he said, "Let this mind be in you, which was also in Christ Jesus." Here he says, "We have the mind of Christ." Whereas the connection is vital, the separation is important. When in writing to the Philippians he charged them that they should have the mind that is in Christ, he employed a verb, the verb that describes an exercise of mind, emotional and inspirational. When he said, "We have the mind of Christ" he was using a common word, that is, common because often used; by no means common if by that you mean commonplace in any sense of inferiority. It was a word that means understanding, intelligence. We have the understanding of Christ, we have the intelligence of Christ; and the understanding, or the intelligence of Christ not as capacity, but as consciousness. The word implicates first, intelligent apprehension; and secondly, emotional response; and finally, volitional result. The mind of Christ is his knowledge, his consequent feeling, his resultant will; his conception of things as to the truth concerning them; as to the feeling produced within his personality by that truth; and as to his resultant choices and volitional activity.

We must now remind ourselves of the limitation of our consideration, and its unlimited inclusiveness. The consideration is limited by the context, and by all the purpose of the apostle in writing. When we speak of the mind of Christ, if to us Christ is God incarnate, we realize immediately that the sum total of wisdom is involved in our phrase, for it pleased the Father that in him should all the fulness dwell corporeally. We believe that the consciousness of Christ was the consciousness of God; that the understanding and knowledge of Christ was the understanding and knowledge of God; that the emotional activity of the Christ was the emotional activity of God; that the volitional action, the willing and the choosing of the Christ, were the willing and the choosing of God.

That includes the universe, but the reference here is not universal, save in implications and results. The limit of observation is the sphere of human failure. That is true of all the Biblical revelation. The Bible is the literature that deals with God's activity in the midst of failure. The Bible never tells me what God would have done if there had been no evil in the uni-

verse. The Bible never tells me whence evil came. The mind of Christ here is his mind as it came into the presence of human failure. That is why this wisdom of the Christian church was foolishness to the Greek, and a stumbling-block to the Jew. The sign of the wisdom of the church is the cross. We have only the revelation of the mind of Christ in human history and human failure. The theme is finally unlimited, because this central fact includes and affects all things. Was not that in the mind of Paul when in his Colossian letter he wrote; "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heaven"? That is a great declaration, dark with excess of light.

What then is the mind of Christ? From my own understanding and apprehension I find first in the mind of Christ, the consciousness of the beauty of holiness. I find secondly the consciousness of the worth and value of lost and degraded things. I find finally the consciousness of the glory of realizing the possibility of all lost things. These are the cardinal elements in the mind of Christ; elements mastering all his apprehensions, inspiring all his emotional life, the reason for all his volitional activity.

II.

The beauty of holiness. To him God was known completely, finally. In his great final prayer, praying out of the deepest thing in his own life, and also in all human life, he said: "This is life eternal, that they should know thee the only true God." He knew God, and all things were by him seen for evermore in their relationship to God. Flowers that blossomed, birds that poised themselves on wings, little children at their play; all the affairs of life, he measured them all by his knowledge of God. And that means that to him for evermore the secret of beauty was holiness, and the issue of holiness was beauty. "Blessed are the pure in heart, for they shall see God," a saying from his lips, the crystalization into a saying of his mind, his consciousness. He moved through all the days of his earthly life, those days of revelation for you and for me; and in teaching and in action, the deep underlying inspiration and passion of all was his knowledge of the beauty of holiness. That was so moreover, and supremely, in his going to his cross, and was vindicated in his resurrection.

He not only knew God; he knew man. What a remarkable declaration that is that John makes, at the end of what we call chapter two, in his gospel. Quite incidentally it flashes upon the page, but what an essential revelation it is: "He needed not that anyone should bear witness concerning man; for he himself knew what was in man." That is a great generic declaration. He knew man. I see him take his way through earthly life, always dealing with man as spiritual in essence, as capable of having positive and direct

first-hand dealing with God. Therefore in spite of all his failure, he saw man as capable of redemption, worth saving, at any cost. That is the meaning of the cross. It is first the vindication of the beauty of holiness, refusal to have any compromise with sin. It is secondly a revelation of the value of man; in spite of all his sin, he is worth dying for.

III.

Yet once more. The mind of Christ was therefore mastered by his consciousness of the glory of realizing the possibility of lost things. "He emptied himself." "He humbled himself." "He endured the cross, despising the shame." "Therefore doth the Father love me, because I lay down my life." "This authority received I from my Father." I would speak with reticent reverence, and yet resolutely, when I declare that he counted it his chief glory to empty himself for the rescue and ransom and redemption of men; that he might restore them to the beauty of holiness.

"We have the mind of Christ." I am saying nothing at all about the value of philosophic enquiries outside the realm of human failure. Let these enquiries be reverently continued, but the church of Christ has this revelation of his mind in that realm of human failure, as its deposit; she thinks with him, she feels with him, she chooses with him, the church knows the beauty of holiness, feels the possibility of lost things, chooses the call of the cross to rescue the lost things.

That is the point of our halting. That is the point of our wonder, our wistful wonder. I am inclined to say, and some of you are inclined to say, all that is true of the church ideally, but not actually. If that shall be said, I shall reply it is so actually, if not actively. It is actively so when the church is loyal to her own deepest consciousness, and disloyalty to that consciousness destroys capacity. Here is the true test of church membership. Do I see things as Christ does? Am I really convinced of the beauty of holiness? Can I see in those faces battered and bruised and spoiled by all the sin and shame and sorrow, the possibility of the recovery of the image and likeness of God, and the recreation of beauty? Do I feel that the greatest glory that can come to a human being, is that of sacrifice, in order to the recovery of lost men and women to the beauty of holiness? The sacramental host of those who share the life of the Christ, share the light, and share the love, and share the liberty. The light of Christ in the soul, is Christ's vision of things; his thought, the beauty of holiness. The love of Christ in the soul, is Christ's feeling, emotion, passion; his conviction of the possibility of the recovery of the lost and debased. The liberty of Christ in the soul, is Christ's freedom for the exercise of volition on the highest possible level: his franchise of self-emptying service.

That is the mind of Christ. The church has it, because she shares the life of Christ; because she is indwelt of the spirit of God, whose office it is first to take of the things of Christ and reveal them, and then

to make them part of the personality of all her members. By that spirit her members are born; by that spirit they are indwelt; and in proportion as we are yielded to the energizing spirit, we have the mind of Christ.

IV.

What then are the responsibilities of the church if these things be so? To proclaim his ideal, the beauty of holiness; to announce his confidence in the salvability of the lost; and to express his activity in sacrificial service.

The church is called for evermore to proclaim his ideal, the beauty of holiness. Out of the heart and core and centre of her wisdom, she is to declare that truth is the foundation of order, that justice is the law of life, that righteousness is the principle of action; and that there can be no beauty that lives and lasts and flames and grows except the beauty that comes out of purity of heart. We must for evermore proclaim the message of the mind of Christ, which is the message of the supremacy and sovereignty of holiness, in order to the realization of beauty.

But she must also announce to men his confidence. A Christian man or woman cannot look into the eyes of a depraved man or woman, and think hopelessly. Oh, but there are cases! Yes, I know. I think I have seen the cases you have; but the measure in which this Christ is dwelling in me and masters me is the measure in which when all the light of hope seems to have gone out, I see that depraved soul radiant with possibility. That is Christ's vision, and if I speak of the individual, I do not forget that the individual is for ever microcosmic. I declare today when I look out upon the world with all its turmoil, with all its strife, with all its reversion to past types of badness; I still sing, I still sing confidently. Because in Christ I see the possibility of the regeneration of the individual, I see also the assurance of the ultimate realization of God's divine order. It was that outlook that made Milton say, and say so well, we

"Argue not

Against heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward."

It was that vision of the ultimate through the Christ that made Robert Browning sing of greeting the unknown with a cheer. The consciousness of the Christ is the consciousness of the possibility of the recovery of lost things.

V.

Let me say very bluntly, and almost brutally; all that is very cheap, unless or until we come to the final thing. The mind of Christ is the mind that empties itself, or that constrains himself to self-emptying; and it is our duty today—our duty, hard word, harsh word—may I be forgiven, and dismissing it say it is our holy privilege to share with him the travail that makes his kingdom come. We are true to our philosophy, to

our wisdom, to this great deposit, to this mind of Christ, when our lives are self-emptied, expressing themselves in service, service tinged with the fine red blood of sacrifice.

"We have the mind of Christ." Would to God that we might be delivered from spending time either taking part in, or listening to the discussions of the rulers of this world; and that there might be given to us a new endowment of power, enabling us to go out to the world with this great mind of Christ; holiness as

right relationship to God, the condition of all beauty and all order; the possibility of realization of God's great ideal, in spite of the darkest outlook; and therefore a consuming passion that nothing salvable shall be lost, if by the touch of our hand, or the ministry of our life at sacrificial point, we can do anything to rescue. So moving out into the world, having the mind of Christ, yielded to the mind of Christ, revealing the mind of Christ, we shall serve our generation by the will of God.

Do We Want a Seven Day Church?

By John R. Scotford

IN HER ILLUMINATING BOOK, "The Soul of a Woman," Gina Lombroso points out that in order to be happy, a woman must always be doing something, if it be nothing more than a bit of embroidery. She further explains that in her zeal for activity a woman will often start right in at a task, and then later be compelled to stop and do some planning. Might not these statements be applied to our American church life? Are we not feminine, not only in membership, but also in some of our instincts? Rare indeed is the church which does not boast of its ceaseless activities. To be a "seven day church" with doors always open and lights never out is taken to be evidence of great virtue. Over against the altar we build a gymnasium, and the silences of the prayer meeting are enlivened with the shouts of the basketball game. Coal is purchased by the car-load, and the janitor gets almost as much salary as the minister. If only enough be "doing" in the church, the kingdom of heaven may be expected to arrive.

CURRENT ASSUMPTIONS

The church which does not fall in with this scheme of things is looked upon with ill-favor. If my church does not happen to have a basketball team to enter the church league, the Y. M. C. A. assumes that religion is dead on this corner. If we do not have a full battery of girls' clubs from the kindergarten to the trousseau phases of femininity, the denominational women's missionary board thinks that we have slipped a cog somewhere. The religious education secretary of the local inter-church organization told the writer that his church could never come into real power until it had organized recreational activities for every age of children and young people. If the minister hopes to have any stars in his crown at "headquarters," he must hatch organizations and activities like an accomplished hen!

Most of our churches have accepted the principle that an ecclesiastical edifice should be a busy place. Gymnasiums have been built and occasionally people hired to run them. Rooms are available at any time for all sorts of meetings. This appeals to the American love of activity, and it makes excellent propaganda to tell how many hundreds—or thousands—use the church

building weekly. But what comes of it all? What is the effect of this ceaseless activity upon the inner life of the church?

The pastor is assumed to be the spiritual leader and guide of the people. What happens to his mind—not to mention his soul—when he finds a complete modern church on his hands? From morning till nearly midnight he dashes around town in his car. But what is he doing all the while? Ministering to souls in distress? Leading men and women into a richer Christian life? These things he does in his "spare" moments. This is where he finds his recreation and his solid reward. But the thing which keeps him hustling is to make the wheels of his modern institution go round. The pastor must see that fizzles are few and far between. He gives his time, not to the cure of souls, but to the promotion of organizations. What does the ordinary pastor worry about? Matters such as these: How many will come to the next men's supper? Where can he find a man who will keep the scouts from pulling the church down? How can he adjust the row in the woman's association? Where can he find the right sort of speaker for the mother-daughter banquet? These are the anxieties which drive the minister crazy. In moments of despondency he wonders whether he is running a church or a vaudeville show.

THE EASIEST WAY

These activities frequently give a wrong emphasis to the life of the church. Men and women have always been looking for an easy way in which to discharge their religious obligations. Many a conscience is satisfied when its owner has participated in some activity conducted in the name of the church. The bowling team feels that it has done its duty when it has captured the cup. If the women have cooked a good dinner and made a fair profit they return unto their homes justified. In a certain church the young people were very proficient in putting on dances, but when religious activity was suggested, they replied that they had given the church all the time they could spare! Gresham's law that bad money drives out good has a spiritual equivalent. Most people salve their consciences in the easiest way, and to

be active is far less taxing than to pay attention to spiritual matters.

The outsider often misconstrues the "attractions" which the modern church has to offer. He interprets the social and athletic activities as bait by which he may be tempted into a religious organization. Even when this suspicion does not exist, the church is cheapened by its emphasis on non-religious activities. If a bank were to install a cigar stand in its office, we would at once suspect its stability. When the church begins to stress athletics, entertainments, and social clubs, the outsider wonders if it has failed to make a go of religion. To his eyes these things are evidence of spiritual bankruptcy.

Expressional activities are costly. They require buildings, light, heat, and supervision. Rarely do they produce revenue. Try charging a particular organization for the light and heat which they consume and the janitor service which they entail, and see what happens. Rare is the church organization that can pay its immediate cost, let alone any decent share of the general overhead. The time when the church gets its money is when the offering is taken at the service of worship on Sunday morning. In other words, a religious appeal is used to finance the non-religious activities of our churches. Is it any wonder that the price of religion is going up, and that people often fear the financial liabilities which church relationships involve?

So much for the cost of the seven day church. What service does it render? What shall we mark up on the credit side of the ledger?

THE CREDIT SIDE

A social program relates religion to life—so we are told. Now religion and life need to be introduced to each other. No one will question that. The larger question is, How far can the church as an organization work out the relationship between religion and life? Then follows the lesser one, How much of a dent on this problem do our social programs really make? If we really want to relate religion and life we should go to Salt Lake City and study the business ramifications of the Mormon church, or journey to Zion, Ill., and sit at the feet of Wilbur Glenn Voliva. Both of these organizations have made an honest attempt to do this thing. Few of us are yet ready to build a factory and a store over against the gymnasium which we already have on our hands. As for the church working out the relationship between religion and life with a gymnasium and a few club rooms—that does not go very far. It is yet to be demonstrated that church athletics are particularly clean, or that church clubs are an effective exposition of the Christian spirit in social relations. These things simply peck at the problem; they do not solve it.

Another argument is that the church should meet the social needs of the people, and especially of the young people. Here is an argument which the writer recently heard presented. In a certain city there are thirty-one thousand young people between twelve and

twenty enrolled in the church schools. These same churches have in their scout troops, camp fires, and girl reserves, some three thousand young people. Therefore in this city there must be twenty-eight thousand Sunday school pupils for whom the church has no recreational program! Let us grant freely that our young people need a social and recreational program, but have these thirty-eight thousand young people no relation to the public schools, the Christian associations, the community centers, the settlement houses and the fraternal organizations of their city? The ordinary church among people in even moderate circumstances finds that its young people are overwhelmed with the social and recreational program which the community has prepared for them. Instead of meeting a need, the church is likely to make a bad matter worse by intruding in this field.

Yet the social activities of the church have accomplished certain things in the past, and they have a place in the future—although that place is not so large as many people think. The church gymnasium has demonstrated that there is no opposition between the life of the spirit and that of the body. To-day the one argument for dancing under church auspices is that it proves that the church is no longer denouncing it.

SOCIAL PROGRAM INEVITABLE

Whenever a group of people associate themselves together for a given purpose a certain amount of social life inevitably results. Churches have always served a social purpose. The writer happens to know of an old and conservative church which was all unconsciously carrying forward quite a social program—until a young minister came along and preached the "social gospel" and the resulting dissension broke up the program! The social activities which spontaneously develop about a church should be sheltered and directed. But they should be a help and not a burden to both pastor and church. Instead of being promoted for the sake of a "program" they should be allowed to grow up in response to actual needs. Such activities are a joy to both pastor and people.

In certain situations the church is called to play the part of social pioneer. On the frontier, among foreign populations, and in certain urban situations there is need of social leadership, and the church may wisely undertake this task. But she should regard these activities as something which will ultimately be turned over to other agencies. After all, the church is one of the world's greatest pioneers. The voyage of the Mayflower was an ecclesiastical adventure, but the churches have wisely kept out of transatlantic shipping since then. Our hospitals and our colleges were inaugurated under church auspices, but they are now commonly run by educators and doctors. Through the schools and the welfare agencies men skilled in the conduct of social activities are being developed. The church can well leave the recreational task in their hands.

The primary task of the church is to teach religion. One can play basketball in half a dozen places, and

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there are fifty-seven varieties of social organizations to which one may belong, but there is only one institution which is seeking to make men conscious of the presence of God in the world. And if only the church could rid itself of the pervasive materialism of our day it would see that boys are really more interested in God than in basketball, that girls need religion more than dances, and that the mass of the people are far more willing to come to church for religious inspiration than any-

thing else. Social activities can be photographed, year-booked, and tabulated; religious work has scant visible manifestations. Here lies a subtle temptation to which many a church and minister has yielded. But the unseen things are eternal, and the great task of the church, to which she should dedicate at least ninety-five per cent of her energies, is the teaching of spiritual truth. That is her peculiar field. There will her real successes be won.

British Table Talk

London, February 12.

THE INFLUENZA HAS RETURNED according to plan, unpleasantly punctual. They say that it comes round every thirty-three weeks; it was due according to this reckoning on January 10, and sure enough, it arrived in that week. Fortunately it is mild in its character, but it is unusually wide in its range. Nearly all schools have

Within, Influenza; been visited; offices in the city are working Without, Gales with reduced staffs; and I fear it will be a little while before it subsides. Whether it

is wise for medical experts to foretell the coming of this enemy, I very much doubt. If we think it is coming, we hasten its coming. But if we have influenza within, we have mighty gales without. Day after day this week the winds have been raging over our island. They tell me that in East Anglia there are many signs of devastation—telegraph poles, hay stacks, and many trees have fallen. But as I write, there is quiet and the sun is shining, and in St. James' Park near by the crocuses are peeping through and soon I shall look, as Jeremiah did, for the almond-tree in blossom.

Wisdom from
Murren

Through the courtesy of Sir Henry Lunn I have received a copy of the Review of the Churches—the January number. It is a massive book, admirably printed, and full of good things. In it are recorded the addresses delivered at Murren last summer, when representatives of the churches met together to consider "The Common Evangel" from all sides. Many years have passed since Sir Henry gathered together at Grindelwald leaders from the churches. Of these some remain with us still, but many have fallen asleep. The speakers were on such good terms of fellowship that they could speak with the utmost frankness of their views. They were friendly enough to contradict each other. Dr. Glover and Canon Rawlinson, for example, crossed swords, and the presence of that fine scholar, Dr. T. A. Lacey, made it impossible for the Catholic view of the evangel to be overlooked, while such speakers as Dr. Hutton set forth with power and charm the evangel as it is interpreted by the sons of the reformed churches. Sir Henry Lunn himself showed the very spirit of comprehensive charity. Dr. Hutton in "The Evangel and Humanism" had a fine opening for his peculiar gifts. Upon St. Paul at Athens he was most brilliant, and, in my judgment, unconvincing. He pictures the apostle as a little overawed by the high-brows of Athens, as a preacher might be where he is called to preach before a university. And why, he asks, did St. Paul quote a second-rate poet of Greece? It is a matter of individual judgment, but as St. Paul is represented in this speech, he has always seemed to me perfectly calm and courteous and fearless. But that was only one minor point in an address of singular force. It is stated that the speaker seized the chairman's bell so that he could not be pulled up; no one would have desired him to do otherwise. One thing is made clear by these admirable reports: *We do move*. There is a vast gulf between the first conferences at Grindelwald and these at

Murren. The first were excellent skirmishes; these are the real thing.

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St. Paul's and
the Experts

The city surveyor declares that the dome of St. Paul's is unsafe and at least £2,000,000 must be spent to make it secure. Other experts deny this. Certain definite schemes have been submitted to the authorities. But no one yet seems to know what is to be done. We are in the provoking dilemma of those who must look on helplessly while their experts differ. "Who shall decide when doctors disagree?" It is a certain thing that this country in its present mind will not let its great monuments suffer, whatever the cost. There was a time when our people were criminally careless of their trust, and there are pathetic reminders, even in London, of past neglect and short-sightedness. But there is a much clearer understanding today that it is a sin against the spirit of a people to neglect its monuments of beauty and reverence while at the same time money is lavished on cruisers. . . . There does not appear to be much confidence in the method of using liquid cement to strengthen the stones which show signs of weakness. Others advocate sheaths of metal; while some would lift the dome in some marvellous fashion and lower it again when the supports are renewed. But we must wait.

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The World Task of
the Christian Church

The reports of the Manchester conference of students are now in print. The chief addresses make a book of great interest and permanent value. Here the reader will discover what is the message which goes home to the heart of the modern student. Some critics of the student movement have urged that its influence tends to alienate students from the church. Such critics should read this volume. They would discover here no foolish ignoring of failure in the witness of the church, but at the same time they would hear the call directly and loudly sounded to students that they should come within the churches. "The world task is a task for the Christian church," said Dr. Alex. Wood, a lecturer on science in Cambridge, "and it can never be accomplished by Christian individuals. . . . There are congregations of Christian people all up and down the land where two or three men and women who had seen the vision could transform the religious life of the little community." It is a cheering thing, that students measure the task on the scale of the world and at the same time are called to bring their freshness and power into the local church of Christ. . . . Of the other books which come down from the conference mention should be made of Dr. Garvie's lectures "The God Man Craves," Dr. Temple's "Christ's Revelation of God" and Mr. Lenwood's "Forces of the Spirit." There was manifest wealth of spiritual wisdom and power in a conference which can bequeath such a mass of vital writing. Through it the great days spent in Manchester are prolonged.

And So Forth

The Sulgrave Manor Institution has made a graceful present to Mr. and Mrs. Kellogg. This institution has been most generously helped from America. In its own quiet fashion it does much to bring the two nations together. My friend, Mr. Harry S. Perris, the secretary, is a lifelong enthusiast for all that makes for reconciliation between the peoples of the world and of this he would seek an earnest in the friendship between Great Britain and America. . . . In the fight between the admiralty and the chancellor of the exchequer it looks as if Mr. Churchill has won; but nothing is announced yet. If Mr. Churchill will stand for economy and against wild schemes for building cruisers, he will deserve the gratitude of this country. One magnate in Glasgow has been advocating the speeding up of the program of cruisers in order to relieve unemployment! Such shipping magnates ought not to have any voice in such matters. And what dinosaurs they are! . . . The house of commons has been discussing a bill dealing with the financial situation in the Scots church. The real purpose of the bill is to clear the way for a union between the established kirk and the United Free church. Many attempts have been made hitherto in vain to alter the financial conditions of the kirk. But no one south of the border dare attempt a judgment upon this matter. It would be as manifest a sacrilege as if a Southron were to sing the songs of Harry Lauder. . . . The church assembly is considering, not too soon, the question of pensions for the clergy. . . . I believe that the editorship of the Christian World will be entrusted to Mr. Arthur Porritt; no better choice could be made, and Mr. Porritt's friends will have great hopes for the future of the paper. He has been in Fleet street all his working life since he left Lancashire as a youth; his experience is remarkably wide, and he has the

journalistic sense which enables him to use it. His excellent life of Jowett has introduced him to many new readers; a biographer must always reveal himself as well as his subject, and Mr. Porritt is seen there as his friends know him. . . . There is to be a great demonstration in the Albert Hall on March 31 in support of the Reformation. Apparently the activity of the Anglo-Catholic clergy has roused those who hold to the Reformation to make a counter-protest. Bishop Knox, formerly bishop of Manchester, and father of that brilliant convert to Rome, Father Ronald Knox, is to preside and among the speakers is the secretary of the Congregational Union, Dr. Sidney M. Berry.

* * *

Judas

"At the supper Jesus says that one of them will betray him; so Judas knew that he was detected. It would have been easy to give the name and bid the disciples act; there were, we know, two swords in that room; or we may be sure that Peter and the two sons of thunder would have been ready to bind the traitor there while the Lord escaped. But he only gave the hint, which explained his action, to the beloved disciple. To the traitor who knew himself detected, he made the appeal of love by singling him out for especial honor. That appeal, so made, must soften his heart or harden it. It hardened it, and the beloved disciple saw the fact in his face. The Lord saw it too, but still refused to go back from love to force; he would have no unwilling disciples; if a chosen friend chose to be a traitor, a traitor let him be: "That thou doest, do quickly." And Judas passed out under the Lord's protecting silence."—Dr. Temple in "Christ's Revelation of God."

EDWARD SHILLITO.

The Book World

History and Religion

ANOTHER NEW EDITION—it is cheering to know that some old books can live even in the crush of new ones—is Gaius Glenn Atkin's *PILGRIMS OF THE LONELY ROAD* (Revell, \$2.00). Especially heartening is it to find among the survivors a book so good and so quiet. The pilgrims are represented by a group of great books, chiefly mystical from Marcus Aurelius to Tolstoy. Whatever the loneliness of these pilgrims, they all had the companionship of God and, looked at in the perspective of the long years, their spirits seem to have comradeship with one another.

Archibald B. D. Alexander's *THE THINKERS OF THE CHURCH* (Doran, \$1.50) presents a survey of Christian thought, beginning with the mind of Jesus and the apostles, and following the course of thought through the Greek and Latin fathers, the middle ages, the Reformation, and modern times, doing more sketchily what A. V. G. Allen years ago did more completely—and better, I think—in his "Continuity of Christian Thought." To say that "dogma is simply the attempt of thinkers of the past to give expression to divine truth as they realize it," is to overlook the distinction between dogma and doctrine. Dogma is the attempt of thinkers, whether past or present, to make their realization of truth normative and final by setting the seal of divine authority upon the results of their own intellectual processes. Similar in title but very different in scope is *CHRISTIAN THOUGHT—ITS HISTORY AND APPLICATION*, by Ernst Troeltsch (Doran, \$1.75). This posthumous work of the great German thinker who held the chair of philosophy at Berlin which was once Pfleiderer's, is less comprehensive than its title suggests. The book contains a series of lectures written to be delivered at Oxford in 1923, but not delivered. Troeltsch was a major influence in recent thought. The lecture on The Place of Christianity among the World-Religions and the three on Ethics and the Philosophy of History all reveal his peculiar point of view—the conviction of an absolute separa-

tion between history on the one hand and philosophy and theology on the other. Christianity is "an island in the stream of history, exposed to all the storms of the secular life, yet constituting a stronghold of experience of quite another order."

Austin Patterson Evans has done an extraordinarily fine piece of research in *AN EPISODE IN THE STRUGGLE FOR RELIGIOUS FREEDOM* (Columbia Univ. Press, \$2.50). The episode has to do with the Anabaptists and other sectaries in Nuremberg, 1524-1528. While the field is narrow and the method severely technical, the material is of great importance, for it has to do with the genesis and development of Protestant tolerance. For example, the oft-repeated statement that the Anabaptists were persecuted by other Protestants only because of their social and political heresies, is completely exploded. Luther's own changing views on the matter of toleration are studied in more detail than I have seen elsewhere. The documentation is thorough.

Leighton Pullan's Bampton Lectures for 1922, *RELIGION SINCE THE REFORMATION* (Oxford), creates by its title an expectation of comprehensiveness which the volume scarcely justifies. What is given is rather an interpretation of certain phases of religion and religious thought since the Reformation, as viewed by one whose chief interest is in the issues between Anglicanism and Romanism. He regrets the abandonment of the invocation of saints by the Protestants, holds that Luther's doctrine of the ministry was destructive of the dignity of the church, and criticizes modernism. (A casual remark reminds us that John Calvin, Francis Xavier and George Buchanan, the Scotch humanist, who wrote some of the best Latin poetry that anyone has written since Horace, were all students in Paris at the same time. What a theme for a story, or a movie scenario, or a narrative poem!)

Alfred Loisy became the protagonist of Catholic modernism so long ago that one is surprised to learn that he is only 67 years old. His book, *MY DUEL WITH THE VATICAN* (Dutton, \$3.00), was

published in French in 1913, five years after his excommunication. So many Catholic accounts of conversions are now being put in print—most of them the records of people who simply got tired of thinking and dropped into the fold of Rome in a state of intellectual collapse, or of people emotionally shattered who sought a balm in its drowsy liturgies, or of those weary of the responsibility of self-determination and bankrupt in individual will power who found relief by going into the hands of a spiritual receiver—that it is well to have the record of the religious adventures of a great and learned and saintly soul who came out of Catholicism. He came out rather violently. He was put out for refusing to accept the papal authority and deny the findings of his own researches in biblical criticism. The author says that this is only the story of his personal experiences and not a contribution to the history of Catholic modernism, but it could not be the former without also being the latter in a very significant sense.

THE CATHOLIC REACTION IN FRANCE, by Denis Gwynn (Macmillan, \$1.75), is the work of an Irish Catholic journalist who has been resident for several years in France. It is the most comprehensive and satisfactory statement from the Catholic point of view, in either French or English, of the changes in the religious temper of France during the last twenty years. The morale and prestige of the Catholic church have been improved since 1905. Disestablishment was a blessing in disguise. The military service and heroism of many priests and the piety of many generals, such as Foch, and the injury to churches by "Lutheran Germans" tended to create a friendly feeling toward the church. "When the war ended there was a stronger tendency toward Catholicism among the young men who had been through it." No reference is made to the more deliberate and studied agencies of

propaganda—the flood of pro-Catholic literature, records of conversions, lectures, missions, the "Office Central de Librairie et de Bibliographie," and the like. The chapter on the menace of depopulation points out the advantage to the church of the Catholic opposition to birth control which is generally practiced by the non-Catholic portion of the population, so that the Catholic element is increasing rapidly while the non-Catholic is either multiplying less rapidly or actually decreasing.

THE CAMBRIDGE ANCIENT HISTORY, edited by J. B. Bury and F. E. Adcock, is a monumental historical work which will be complete in eight large volumes. Volume II (Macmillan, \$9.00) has just appeared. The method and arrangement are similar to the great Cambridge Modern History whose twelve massive tomes form the most useful three-foot shelf of books in my library, and the equally great Cambridge Mediaeval History which I have never felt quite able to buy and which, unfortunately, was published when I was not a literary editor. This work, like the others, consists of a series of monographs by leading specialists, coordinated by the highest editorial intelligence. In this volume, which covers the period from about 1600 to 1000 B. C., Peter Giles writes on the peoples of Asia Minor and Europe, Breasted has six great chapters on Egypt, and so on. Assyria, the Hittites, and the Philistines are included. (There is no "Amorite Empire," Prof. A. T. Clay to the contrary notwithstanding.) Israel from the Exodus to Solomon, the Minoan civilization in Crete, Mycenae, Troy and the Trojan war, the foundations of Greek culture—this is the field. The array of erudition is bewildering, and the bibliographies are as nearly complete as bibliographies can ever be.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Perhaps 'Tis Distance Lends Enchantment

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sorry to learn from your issue of January 29 that your paper is such a worthless, nay, dangerous rag, and that you yourself—well, are no better than you should be! (Vide allusion to bolshevism.) I am sorry, because I am afraid I had come to exactly the opposite conclusion before I had had the privilege of being instructed by Mr. A. H. Harris as to how I ought to think! Unlike him, I open the packet with absolute eagerness, and rejoice in the paper as a positive inspiration. I do not know to whom I am indebted for my inclusion in the list which seems to have included the ungrateful Mr. Harris. I can only say that so long as a copy finds its way here it will be read—and on occasion noted in our religious press.

The Methodist Recorder,
London, England.

W. FIDDIAN MOULTON.

Church Taxation

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a subscriber to your paper for over a year. It would be hard for me to get along without it now. Your forward look with regard to the great causes of our moral and political reforms is to be most heartily commended. Your campaign for world peace and in behalf of the child labor amendment cannot but have its effect upon the hosts of your readers.

It is scarcely ever that I find anything with which I cannot readily agree. This is the first time that I have ventured to write you. But your article, "The Roman Church and Taxation," certainly goes against the grain with me. I am neither a Roman Catholic nor a member of the K. K. K. I do believe that your position that all church property should be taxed has at least some strong facts in its favor. But why should such a

needed reform be advocated in language that leaves the impression that your chief reason for supporting the position is that it will cripple the Roman church? Are there not arguments enough for its adoption without relying on that one?

Sylvan Grove, Kans.

HOWARD P. WOERTENDYKE.

Is Preaching Over-Emphasized?

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the twenty-five best sermonizers have been selected, do you not owe us something more—perhaps a series of articles or a referendum upon other phases of a minister's work and leadership? I certainly have no desire to minimize the place of preaching in the religious enterprise but I would like to see other things maximized.

A student in a theological school writes me that he has already heard two-thirds of The Christian Century's list of great preachers. Such a record is worthy and yet I am wondering just how his preparation for the ministry is being affected by this strenuous emphasis upon preaching. An ordinarily discriminating religious editor comments upon your selection thus: "The vote shows that preaching holds still the premier place in judging the ministry....but perhaps the most important lesson for our young preachers is just this—preach, preach, preach." Of course this is untrue and yet until other phases of leadership in the religious enterprise are maximized, such a conclusion is both easy and certain.

Are there not too many preachers who are straining voices and nerves (both their own and their hearers) and storming their communities to secure a hearing, who, if they sought the more diligently to set other religious forces in motion would produce greater results for the religious enterprise? An erroneous idea of the importance of preaching has caused many preachers to attempt to settle community matters by taking them "into the pulpit" when they ought to have been taken before a commit-

tee. The bishops at the Methodist general conference, last May, wrote into their report: "The sinner goeth to the primary and the righteous hold an indignation meeting." Who are the notable ministers, like Washington Gladden, who are moving "primary" religious affairs from other vantage points as well as the pulpit? Why not have a poll of these and of that increasing number who, through their administration of religious educational work are incalculably enhancing the religious enterprise of their communities?

Upper Iowa University,
Fayette, Iowa.

EARL A. ROADMAN.

On Teaching History

EDITOR THE CHRISTIAN CENTURY:

SIR: No reform movement that has been inaugurated in this country for a long time if ever seems to me to promise such beneficial results as that undertaken by the League of Women Voters for the teaching of history. If they succeed in persuading our school boards or even a considerable portion of them to adopt textbooks on American history written by historians of repute they will do more for the enlightenment of our young people in a vital matter than can be done in any other way. In view of the fact that we have no guide for the future except the past, if that guide is befuddled or unreliable we are almost certain to be led into difficulties. For many years I have been impressed with the mischief our school histories have been doing our young people by their abominable chauvinism. This madness raged fiercely in Germany during the reign of William the Silly, and how heavily the German people paid for their infatuation! The German youth were persistently taught to believe that they were the salt of the earth; but they were not reminded that too much salt is quite as deleterious as too little. What a farce it is that we have histories of our late sectional war written from the northern point of view and others written from the point of the south! In the very nature of the case both views are more or less erroneous. What a pity that somebody does not send out that famous essay by Lukian entitled, "How History Should Be Written," and literally cover the world with it. Though written seventeen hundred years ago its lessons are as cogent today as ever they were. In the end it is the truth and the truth only that will make us free. No American publisher would run the financial risk of issuing a school history that would tell its readers that the primary and most potent cause of the Revolution was the interference of the British government with smuggling; that John Hancock, notwithstanding his fine penmanship, was a prince among smugglers and that his conduct as treasurer of Harvard college was reprehensible in the highest degree; that the Gaspee was burned by smugglers because its sailors interfered with smuggling; that conditions in the north where imprisonment for debt was the law were far worse than they were in the slave-holding south; and much more of the same sort. Much credit is claimed for the Ordinance of 1787 prohibiting slavery in the northwest territory, when the fact is that slavery continued to exist in some portions of said territory up to almost the middle of the nineteenth century. No matter how bad we may be, we are better in almost every respect than were the "fathers," of whose virtues we hear so much and know so little, because there is so little to know. Hence there is so much room for the free play of the unbridled imagination.

Athens, Ohio.

CHARLES W. SUPER.

Listener Not So Good as a Thinker

EDITOR THE CHRISTIAN CENTURY:

SIR: On page 213 of the February 12 number of The Christian Century, The Listener comments on Dr. Gordon's sermon on "Conscience." In the comments, paragraph 2, these words occur, following a quotation ascribed to Jesus, in which Jesus is quoted as saying: "Judge ye of yourselves what is right": "This competence of the soul to answer the

basic questions of life in terms of the soul's own nature, without resort to the so-called 'helps to faith,' needs to be a conscious presupposition of all true teaching."

In the first place, Mr. Editor, the only reference like the quoted saying of Jesus, listed in my concordance is found in Luke 12:57, and reads thus:—"And why even of yourselves judge ye not what is right?" The preceding verse reads: "Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" Thus reads the version of 1881, and similarly, though with somewhat differing words but a similar sense, the King James; and Alford's Greek, Westcott and Hort and Bagster's Greek N. T.'s have corresponding readings. It is evident that Jesus speaks exactly the opposite of the quotation attributed to Jesus, if this is the proper reference, as it is the only one with that import listed in the Young's Concordance.

If The Listener believes as he writes, why should such a self-sufficient conscience need any preachers, teachers, or anything beyond its foreordination, as expressed in the tenth line of paragraph two? Why should a preacher "push his appeal" into such a sacred sanctuary as the conscience is said to be? Why should such a preacher offer to push his appeal "past the outer defenses of mere reasoning into the shrine where the conscience abides, the more so as that conscience, when mere reason has pushed past, needs no help of erudition and authority to win a verdict?"

What was Jesus doing all the time he was preaching and teaching among the erudite and self-assumed authorities of his day, but continually appealing, and with profound authority, which was just as continually being resisted?

The Listener, Mr. Editor, seems to have effectually killed all occasion for preaching and teaching with a fatalism that is inescapable, because foreordained, and as unacceptable as it is useless. If Mr. Listener will sit down and examine his own life he will quickly find out that every iota of his rea-

CHRISTIANITY- WHICH WAY?

By Charles Sparrow Nickerson

IN a day when all signs point towards a revival of paganism a constructive presentation of what the future holds for Christianity and the church is of more than passing interest. The author of "Christianity—Which Way?" sets forth clearly the sharp alternatives which are before the church.

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soning rests upon some other previous reasoner, in great part. If he will look at history he will find that even reasoning among men is exceedingly far from infallible: He will find that conscience has been continually, his own conscience included, schooled by other teachers than himself: He will find that authority, even the authority of foreordination, is not of his own making. "Thou oughtest" if it is to have authority within the conscience must have something more than human guesswork as its author. Reason is claimed to have abundant authority, but reason must have something for its authority, get it where one will. "Thou oughtest" must have some kind of "Thou shalt" behind it, if it is to mean anything. All true preaching preaches to the soul, and if it is preaching worth the time, it must influence the conscience, and indeed build it up, otherwise any conscience, self-made, or else unable to move without outside intervention, would be as good as another.

In paragraph 3, eight lines from the bottom we read about the "rejection of the 'stern daughter of the voice of God'" having lost its meaning. If conscience gives a voice that is "spontaneous, irrepressible, foreordained," as The Listener says, it seems funny how fully the foreordination has not foreordained. It seems peculiar how many "irrepressible" consciences of the world have managed to allow such an unlimited volume of law-breaking and defiance to the laws of God and man.

If Dr. Gordon's sermon had all this amazing teaching in it, my eyes must have overlooked the words or my mind must have failed to grasp what the sermon did say.

IRA M. WALLACE.

THE SUNDAY SCHOOL

Lesson for March 15. John 20:1-16.

Life Eternal

THE IDEA OF EVERLASTING life apart from the physical body was quite impossible to the people in Palestine, while to a modern scientific man the idea of the resurrection of the flesh is not only absurd but most undesirable. Who wants his fleshly body again? Even the Greeks revolted against the "bodily resurrection," and John's gospel, which is the latest written, uses a new and better term, "eternal life." However, there is this to be said: all of us are so held by the pictures of our time that it is difficult to conceive of disembodied spirits, spirits without any bodily form. We cannot easily think of pure spirit. We therefore think of spiritual bodies. This idea is quite well worked out in Paul's famous chapter on the resurrection; he, at least, effectively disposes of the notion of bodily (fleshly) resurrection. What our fundamentalist friends desire, I suppose, is to be sure of the persistence of personality, plus the

assurance that each personality shall have its separate and distinct form and entity. In this I share. I want to be myself; I want you to be yourself. But I am certain that neither of us will be clothed in flesh. Why insist upon the flesh? This horrible literalness spoils everything. To have divinity these people must demand a virgin birth; to have inspiration, they must have verbal inaccuracy; to have a judgment, they must have a visible second coming; to have a resurrection, they must demand a fleshly reappearance, and to have salvation they must demand a blood atonement of a substitutionary nature. All of this is literal, static, formal, fixed. Now all of these things we want and must have. All of these we *do* have. The literal method is not essential. The liberal method brings the same results. Only one method repels modern minds; the other is intelligible to them. Jesus is divine whatever the process (the "how" is not so important, certainly not as important as the fact). Inspiration we have, regardless of the method. Salvation we have because we are one with Christ, because we love him, obey him and toil for his cause. Of judgment we are only too well aware, and that without waiting for it until the end of time. Immortality, the persistence of personality, eternal life, these terms express for us the great conviction. There is no need to disfellowship those who cannot see eye to eye with us. Our facts are the same, our processes only differ.

There is a more serious angle to this problem than that raised by either fundamentalist or modernist, a problem so terrifying that both of these parties may well be startled out of their smug satisfaction and out of their endless controversies. Many men are losing interest in any immortality. Not long since I sat in a company of distinguished gentlemen, while an Episcopal rector read a paper upon "Immortality," giving the conventional arguments with singular beauty and idealism. In the company that night sat prominent business men, university professors, professional people and leaders of thought in general. The discussion began. One man said: "The arguments leave me cold, I cannot follow him, I am not convinced of them." Another said: "To tell the truth, I take no interest in the life after this." And so on and on. I was shocked. For the first time in all these years I was shocked. I felt the foundations rocking beneath me; I saw the stars beginning to fall from heaven. Here is our new problem: to renew men's interest and faith in eternal life. At once the fundamentalist will say: "This is what comes of your tampering with holy things that are beyond your comprehension." But that is a superficial criticism; it does not touch the point. We alone have been making the effort to reach and teach them, we alone have been trying to square modern science and vital religion. We have held thousands to the faith, we shall even solve this perplexing situation. But how account for it? I have been brooding over that, I have been asking my friends about it. And here is our conclusion: it is only another manifestation of materialism. These men are so comfortable, so prosperous, so well spoken of, have such charming homes, such interesting friends, such stacks of books, such thrilling recreations, such crowded hours, such business victories that in this life only they have interest and seem not to be of all men most miserable, but perhaps most enviable. Men are engulfed by materialism. I see no other answer. For me life pivots around the conviction of eternal life. The fact that I am immortal actuates and motivates all my deeds and desires. Destroy that faith and all the balance of my living is gone. I know of a boy who took a phonograph record and cut a new hole, away from the center, for it, and then tried to play it. The discord was maddening. I was shocked wide-awake by this exhibition of lack of interest in immortality. I could not have believed it had I not been a witness to it. Most strange of all was this speech: "While I do not believe in immortality, yet I desire to be just as good a man, just as kind and helpful as if I were to live forever."

If you have brains prepare to use them now; what do you say?
I believe in the resurrection of the dead and the life everlasting.

JOHN R. EWERS.

Contributors to This Issue

SHERWOOD EDDY, Y. M. C. A. secretary; former missionary in India; preacher on every continent; author, "Everybody's World," "The New World of Labor," "The Abolition of War," etc.

G. CAMPBELL MORGAN, Congregational minister, former pastor Highbury Quadrant church, and later, Westminster chapel, London; became resident of the United States in 1919, where he has been active in holding Bible conferences in all parts of the country; author, "The Practice of Prayer," "The Crises of the Christ," "The Bible and the Cross," "Simple Things of the Christian Life," etc., etc. Dr. Morgan is at present stated supply of Fifth Avenue Presbyterian church, New York city. He was chosen by The Christian Century's recent poll of the Protestant ministry of the nation as one of the twenty-five most influential ministers of America.

JOHN R. SCOTTFORD, minister Glenville Congregational church, Cleveland, O.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Coast Presbyterians Against Conservative Meetings

The presbytery of Los Angeles has gone on record as opposed to the suggestion of eastern conservatives for a series of mass meetings in which the election of a fundamentalist general assembly should be promoted. The resolution adopted said: "The presbytery of Los Angeles, being anxious to conserve the spirit of Christian unity and brotherliness, desires to put on record its emphatic disapproval of every measure calculated to create suspicion in the Presbyterian church over the controversies which have been agitating our denomination during recent years, and especially do we deprecate anything in the nature of caucuses or mass meetings by any class of presbyters for the purpose of influencing in advance the election of commissioners to the general assembly, or the election of moderator of the general assembly, or dealing with legislation that properly belongs to the judicatories of the church. The presbytery of Los Angeles insists that, however well meant such suggestions may be, they contain a reflection upon the judgment of equally intelligent and right minded brethren, and must be regarded as the expression of a zeal that is neither wise nor helpful."

Death Ends Dr. Burton's Brilliant Career

At the early age of 50, Dr. Marion LeRoy Burton, president of the University of Michigan, died at Ann Arbor on February 18. Dr. Burton, a Congregational minister, was a graduate of Carleton college, with his doctorate of philosophy from Yale. After a successful pastorate at the Church of the Pilgrims, Brooklyn, N. Y., he became president of Smith college in 1909. In 1917 he accepted the presidency of the University of Minnesota, remaining there until elected in 1920 to the office which he was occupying at the time of his death. One of Dr. Burton's last public appearances was at Cleveland last June, when he made the speech at the Republican national convention placing Mr. Coolidge in nomination for the presidency.

Says Church Needs Christians, Not More Members

In celebrating his tenth anniversary as pastor of Euclid avenue Congregational church, Cleveland, O., Dr. Ferdinand Q. Blanchard preached on "The Unfolding Years." Among other things, in discussing the growth of the church during the decade of his ministry, Dr. Blanchard said: "There are as many people in the vicinity of the church as there ever were. I presume indeed there are many more. On many a lot where once a single house stood sheltering a single family, apartment houses have been built which include dozens of families. Under these conditions it might have been possible to have added five each year where one has been added. But frankly I have had

neither interest nor confidence in such a policy. The great need of the Christian churches today is not more members on the roll, but more active believers in the ideals of Jesus Christ. To state it in a slightly different way, not more church members but more Christians. Increasingly I feel concerned not to get people into my church but to bring them to believe that following the teaching of Jesus

is the only way of life for a man, for society, and for nations."

Uses Mails When Epidemic Closes Church

The Community church of South Amherst, O., was forced to suspend its services on the last Sunday in January because of an outbreak of scarlet fever. The Rev. Shirl B. Bartlett, the pastor, thereupon

Expects Universal Religious Advance from Stockholm Conference

INTEREST IS GROWING rapidly in the Universal Christian Conference on Life and Work which is to be held in Stockholm, Sweden, next August. As the first international conference of the churches on the whole life and work of the church, both at home and abroad, Stockholm may come to stand as a symbol of a new day in Christian fraternity the world around. The international committee on arrangements, through its four sections—American, British, continental, and eastern orthodox—has the work of preparation well in hand, and the Swedish plans for entertainment, under the direction of the crown prince, are completed.

DR. BROWN INTERVIEWED

To gain some idea as to the possible value of the conference, Dr. Arthur Judson Brown, secretary of the foreign missions board of the Presbyterian church, chairman of the American section of the conference, and one of the joint presidents of the gathering, was asked what he believed its permanent contributions would be. While admitting the difficulty of answering such a question in advance of the actual meeting, Dr. Brown has indicated eight general benefits that he thinks will come to the churches that participate.

"For one thing," says Dr. Brown, "Stockholm will make more clear the world-wide task of the church, and the necessity of facing that task as a whole. In the second place, it will give the churches an opportunity to consider in all frankness and penitence the defects in present methods.

"As a third contribution it will promote closer fellowship among the scattered churches of the world by bringing their representatives together for united conference and prayer.

"It will help emancipate the churches in all lands from the spirit of sectionalism and provincialism and sectarianism, and to take wide views of the kingdom of God and of their relation to it.

"Moreover, it will enable the churches of Europe, divided, impoverished and crippled by the great war and its aftermath, to realize anew their essential brotherhood in Christ and to counsel with the churches of the rest of the world regarding the tremendous task of reconstructing their shattered activities. Some

of their outstanding Christian men have frankly said that the conference is needed to save the churches on the continent. Sir Willoughby Dickinson said this to me only the other day. They need the moral re-enforcement of such a world demonstration as this conference will be. This alone would justify all the labor and expense of holding it.

"In the sixth place, the conference will concentrate the thought of Christendom on the mind of Christ as revealed in the gospels toward those great moral, social, industrial and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best his message may be applied to those problems with which every nation is confronted. To set ourselves to discover his will, and under the guidance of his spirit to find wise ways of applying his teaching, is surely the duty of the church of God.

"The conference will summon the churches in all lands to apply themselves with a stronger faith and more definite purpose and more constant prayer to the great saving, redemptive work which Christ has laid upon his church.

"Finally, Stockholm will prepare and issue to the world a considered body of representative opinion on the subjects with which the commissions deal, namely: The church's obligation in view of God's purpose for the world; the church and economic and industrial problems; the church and social and moral problems; the church and international relations; the church and Christian education, and methods of cooperative and federative efforts by the Christian communions.

AN ESSENTIAL GATHERING

"Can anything be more essential to the progress of the kingdom of God," Dr. Brown asked, "than to bring the widely separated churches of the world around a common table for the united consideration of these and related subjects? No mechanical schemes for bettering conditions or for getting men of different churches and races to work together will succeed unless and until a new atmosphere of fellowship and unity and prayer is created. In such an atmosphere many difficulties which now hinder the progress

(Continued on page 330)

mailed to each member of the congregation a copy of the sermon that was to have been preached, and requested that it be read in the homes at the time of the regular service. It won't be long before that sort of an emergency will be met by radio.

Methodists Claim More Congressmen

The next house of representatives will have 90 Methodists in its membership, with 27 of the same denomination in the senate, according to the Methodist board of temperance. Presbyterians come next with 63 in the house and 11 in the senate. Episcopalians claim 57 in the house and 22 in the senate. Baptists number 48 in the house and 5 in the senate. Congregationalists will have 32 representatives and 6 senators. Disciples will have 21 representatives and one senator. The Lutherans will number 17 in the house and 2 in the senate. And the Roman Catholics, who are supposed by some to be on the point of taking over the government, will have 32 in the house and 4 in the senate. Thirty-five representatives are frank enough to say that they have no religious affiliations, and 10 senators likewise.

Wichita Gives A. A. Hyde Public Birthday Party

Wichita, Kan., gave Mr. A. A. Hyde a public birthday party on March 2, his 77th birthday. At the dinner, attended by men from many parts of the country, Mr. Hyde was honored "for his stewardship of life, because of his public benefactions and consecrated support of Christian and humanitarian enterprises." Mr. Hyde's many benefactions, as well as his liberal support of church and Y. M. C. A. enterprises, have made his name known even beyond the knowledge of his business success.

Kirby Page Heads Disciples Peace Commission

The commission on international peace established by the recent international convention of the Disciples of Christ has organized with Kirby Page, New York city, chairman; Alva W. Taylor, Indianapolis, recording secretary, and R. J. Dickinson, Eureka, Ill., treasurer. E. M. Bowman, New York city, is chairman of the committee on finance. Other members of the committee are W. H. Hoover, North Canton, O.; David Teachout, Cleveland, O.; Mrs. Burris Jenkins, Kansas City, Mo.; Mrs. Martha Trimble, Chicago; Rev. L. G. Batman, Youngstown, O., and Mrs. Mary Crowley, Cincinnati. A full-time executive secretary is to be employed by the commission as soon as the necessary funds have been provided.

Veteran Missionary Dies in Peking

Mrs. J. L. Stuart, for 51 years a Presbyterian missionary in China, died in Peking on January 16, at the age of 83. Mrs. Stuart has been widowed for 11 years, her husband, who preceded her to China, having given 45 years to service in that country. One son, Dr. J. Leighton Stuart, is president of the union missionary university in Peking. The other,

Dr. Warren H. Stuart, former president of Hangchow Christian college, is now a member of the faculty of the Nanking Theological seminary.

Date of Disciples Congress Changed

It has been found necessary to change the date previously announced for the 25th annual session of the congress of the Disciples of Christ. The congress will open on April 27 and close on April 30. All sessions will be in the University church, Chicago. In addition to the speeches to be made by members of the denomination there will be addresses

from Pres. Ozora Davis, Prof. John M. Coulter, Prof. Gerald Birney Smith, Prof. Theodore G. Soares, Prof. J. M. P. Smith, Dr. Ernest F. Tittle, Rev. Von Ogden Vogt and Prof. Graham Taylor.

Claims News Despatch Holds Inaccuracy Record

Zion's Herald, Methodist weekly published in Boston, claims that a news despatch from Riga to the Chicago Tribune, published also in the New York Times, holds the current record for journalistic inaccuracy. The despatch, signed by Donald Day, heralded the demise of the so-called "living church" in Russia, and

Christian Endeavor Takes Stock of Forty-Four Years

THE WORLD'S CHRISTIAN ENDEAVOR UNION has just celebrated its 44th birthday. Reports gathered by Dr. Francis E. Clark, founder and president of the society, show that the conditions in other countries are as favorable as within the United States.

Great Britain, with 4,506 societies and more than 150,000 members ranks next to the United States in Christian Endeavor statistics. The post-war slump has been checked. "Scores of letters," says the report, "describe the reborn enthusiasm and the coming into our ranks of thousands of young people."

Third in the number of societies is Australia, where every one of the six states is well organized, and where mammoth conventions indicate the deep interest in the movement. Societies in New Zealand and Tasmania are united with Australia in the Australasian union.

PROGRESS IN GERMANY

Germany follows Australia with 1,453 societies, an increase of 142 over last year. Part of the work of the societies in Germany is the conducting of Sunday schools and the training of deaconesses. The German union employs five field secretaries and seven provincial secretaries.

While there are comparatively few Endeavor societies in Latin countries, some of those that do exist, especially in Spain and Portugal, are among the most active in the world.

Of all countries, none surpasses Hun-

gary in the activity of its Endeavorers. Though only 647 members are reported from the 20 societies, "every member is a missionary." These societies conduct 82 Sunday schools, maintain work for blind children and for blind soldiers, and also work in prisons, reformatories and hospitals.

In Switzerland there are ten societies in Geneva alone. Czechoslovakia has 18 societies, and Jugo-Slavia has a small and growing contingent.

In northern Europe, Norway and Finland lead. One parish, St. Peter's, in Oslo, has no less than 18 societies connected with it. There are now 137 societies in Poland. Esthonia, Latvia and Lithuania are all represented in the movement.

IN THE FAR EAST

There are some 2,000 Christian Endeavor societies in China, about 1,200 in India, and hundreds of others in Japan and Korea. Some of the largest societies in the world are reported from central Africa, while the Boers have a strong union in South Africa, and the English-speaking union in the same region is very vigorous. Brazil is the leading country in South America.

Presbyterians still claim the largest number of societies in America, Methodists in Great Britain, followed by the Baptists, with Lutherans leading in Germany and northern Europe. More than 100 evangelical denominations are represented in the world union.



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stated that its real leader, the Rev. Julius
F. Hecker, a Methodist minister, was
only awaiting more American funds to
wind up its affairs. In the single cable-
gram Zion's Herald points out twelve
clear misstatements, and goes on to esti-
mate that, at a like rate of accuracy, a
single issue of the Tribune must contain
3,191 mistakes in its news columns.

**Michigan College Men Outnumber
Women in Churches**

A recent canvass of the 8,652 students
at the University of Michigan disclosed
the fact that 5,700 are members of some
church, and that only 1,515 have no re-
ligious preference. Methodists headed the
list, with 1,209 church members, Presby-
terians, Congregationalists, Episcopalians,
Roman Catholics and Jews following in
that order. A surprising feature of the
returns was the evidence that more men
than women students hold church affilia-

tions. The report showed 4,195 men, as
compared with 1,505 women, holding
membership in some church.

**Even City Temple Has Its
Financial Troubles**

That even as world famous a church
as the City Temple, London, may have
its financial difficulties is suggested by a
note signed by the pastor, Dr. F. W.
Norwood, in a recent parish magazine.
An unusually heavy fog on a Sunday eve-
ning in January held the attendance at
the evening service down to 300. Says
Dr. Norwood, "Such a dislocation throws
a lurid light upon the matter of our
church finances. Only large congrega-
tions make the work of the City Temple
possible from a financial point of view.
With our far-travelled constituency we
are very susceptible to the eccentricities
of the weather. I wish that all regular
attendants would decide conscientiously

Calls Jenkins Most Versatile Minister

IN A CHARACTER SKETCH con-
tributed to Church Management, Dr.
Orvis F. Jordan calls Dr. Burris A. Jen-
kins, pastor of the Linwood Boulevard
Christian church, Kansas City, Mo., the
most versatile minister in America. This
versatility Dr. Jordan holds to be the
secret by which Dr. Jenkins has made his
the second largest congregation within
his denomination.

"Professionally," writes Dr. Jordan,
"Dr. Jenkins' experience has made for
breadth and humanity. Beginning as a
pastor in Indianapolis, he went over
within a few years into the teaching pro-
fession, becoming an interpreter of New
Testament literature in Butler college.
When a group of schools was formed into
the University of Indianapolis, he be-
came its first president. He served for
a period as president of Kentucky uni-
versity, now Transylvania university, in
Lexington, Ky. It was following this
experience that he became pastor of Lin-
wood Boulevard church.

EDITS DAILY PAPER

"Through all the years, he had been
a writer. When the opportunity arose
to become editor of the Kansas City
Post, he embraced it. Before he became
its editor, one would not have thought of
the Post as the sort of journal that would
take a preacher editor. It was a paper
that used big type on the front page.
The coming of a preacher editor did not
end the use of big type, but it did mean
a new tone and color inside. With this
weapon the preacher journalist fought for
the league of nations and every other
good cause that was on his heart; preach-
ing on Sunday and writing editorials
through the week. When this experience
came to an end, no man in Kansas City
could pretend to ignorance of Burris A.
Jenkins, editor of the Post.

"Through these years he had written a
number of books, such as Heroes of the
Faith, Facing the Hindenburg Line, It
Happened Over There, The Protestant,
and Princess Salome. These books are
as different from each other as might
well be. The Protestant stirred up a
small theological tempest for it was a

radical challenge to things as they are
in the religious world. The Princess Sa-
lome was his first novel, a story of Bible
times, with bold suggestions as to the re-
lationships of the Bible characters. Some
may have been a bit shocked at the sug-
gestion in this work of fiction that Saul
of Tarsus was an old lover of Mary the
sister of Lazarus. Ben Hur was written
by a man totally ignorant of modern
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cal and the traditional views of New Tes-
tament happenings, different characters
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gelical minister realizes that the demand
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movement was the answer of an Episco-
pal minister to this demand. Mr. Jenkins
has been for some years a student of
psychology. He knows his Freud just
as well as he knows the moods and ten-
sions of the Greek verb, perhaps a little better,
in these latter days.

"His first step in helping unhappy and
mentally sick people was to enlist the
cooperation of the county medical society.
Without this, his new enterprise would
have been impossible. The county medi-
cal society has a member of its group
at every clinic. Announcement was made
that sick and unhappy people might visit
the church office at certain periods. The
physician makes his examination first.
Two-thirds of all the cases are clearly
those for the medical man or the surgeon,
rather than for the psychologist. These
go to the hospital or sanitarium for ap-
propriate treatment. The others are peo-
ple who have no recognizable physical
ailment, but who are mentally sick. Here
the new psychology is employed. This
clinic could scarcely be duplicated by the
ordinary minister. It is operated in Kan-
sas City with the cooperation of minis-
ters of other denominations, that no sus-
picion of proselytizing be attached."

upon the amount of their weekly contributions and, in case of absence, make it good upon the following Sunday." All of which is reproduced, not to start a fund for the assistance of City Temple, but for the encouragement of such ministers as may have thought financial troubles a peculiarity of churches less noted than the one in London.

United Presbyterians Held Largest Givers

With total gifts for all purposes of \$6,099,433, and per capita gifts of \$36.92, the members of the United Presbyterian church are held by the statistics of the United Stewardship council to have been the most generous church group in America during 1924. The United Presbyterians made an average gift to benevolences of \$15.28 per member, the next denomination to be listed being the southern Presbyterian church, with \$9.11 per capita to benevolent causes. Moravians stood third with \$8.31. Of the largest denominations the northern Presbyterians stood at the head with \$5.84 per member for benevolences and \$22.38 for congregational expenses, with the northern Baptists giving \$5.76 per member for benevolences and \$17.42 for congregational expenses. The northern Methodists are credited with the largest total gifts for all purposes, their giving of \$96,514,193 being divided on a per capita basis as between \$4.87 for benevolences and \$19.08 for congregational expenses.

Col. Roosevelt Heads Lay Activities Board

Col. Theodore Roosevelt has accepted the chairmanship of the American Board of Applied Christianity of New York city. This is the body which is now instructing 1,000 laymen in definite forms of Christian service, and has about 3,000 more waiting for such instruction. One form of service developed by the board has been voluntary cooperation with 122 churches and charities in publicity efforts. Experiments with radio branches broadcasting are also in progress. The board is planning to hold a series of conferences during Lent, in which workers in men's clubs, boys' groups, religious education and other forms of lay service may come together for an interchange of experience and suggestion.

Detroit Churches Plan Noon Lenten Meetings

The Detroit council of churches plans to hold a series of noon meetings in a downtown theatre during the Lenten season. Beginning with a week of meetings addressed by Bishop Charles E. Woodcock, of the Episcopal diocese of Ken-

tucky, these noon services will be led by Dr. Charles L. Goodell, Dr. Frederick F. Shannon, Dr. Charles F. Wishart and Dr. Merton S. Rice.

Changes Proposed in Prayer Book

The approaching general convention of the Protestant Episcopal church will take final action on the changes in the prayer book which have been pending for some time. Popular interest is likely to be centered on the changes in the marriage service, which would drop the word "obey" from the vows of the bride, and the sentence, "With all my worldly goods I thee endow," from the vows of the groom. The former change has already been made by the church of England. Several changes in the ritual of burial are under consideration, one introducing an entirely new service for the burial of a child. There is a new order for the visitation of the sick, and new prayers, in the morning and evening service, for Christian service and social justice. In the forms for family prayer several new prayers are introduced. Those that attain the largest popularity in use will be retained.

Seek Money for Jonathan Edwards Bust


The secretary of the general council of the Presbyterian church, Dr. Lewis S. Mudge, has issued an appeal for \$3,000 wherewith to obtain a bust of Jonathan Edwards to be placed in the hall of fame, New York city. Jonathan Edwards was awarded a place in that company of immortals several years ago, receiving the largest vote ever given a preacher or theologian proposed for that honor.

Methodists Abroad for Union Here

A peculiar aspect of the organization of the Methodist Episcopal church is emphasized by the release of the first figures in the voting on current proposals for constitutional changes. The questions at issue are as to whether the two branches of the church shall unite, and as to whether laymen shall be admitted to membership in annual conferences. First reports in the voting are coming in from conferences in India and Peru, for annual conferences wherever organized have equal rights in the voting. The early reports from Asia and South America show the ministers there almost unanimously in favor of both proposals.

Money Raised for Paris Church

Dr. Joseph W. Cochran, former Presbyterian pastor in Detroit, has sailed back to France, where he is at present pastor of the American church in Paris, with



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news of the complete success of the financial campaign to provide a new plant for that church. Among the large givers to the church are Mr. John D. Rockefeller, Jr., Mr. Arthur Curtiss James, and Mr. Edward Harkness.

**Church Peace Alliance
Works in Florida**

The World Alliance for International Friendship through the churches is holding a February campaign in various cities of Florida. A team of speakers, including Mrs. Carrie Chapman Catt, Mrs. Edgerton Parsons, Dr. W. P. Merrill and Dr. Nehemiah Boynton, is discussing the world court, the outlawry of war, reduction of armaments, and world cooperation through the churches.

**No Religious Test for
Tennessee Teachers**

A bill recently introduced in the lower house of the Tennessee legislature would have prohibited county school boards from hiring as teachers any persons who "do not believe in God and the deity of his Son, Jesus Christ." The bill was tabled. Its author denied that it had been inspired by the Ku Klux Klan.

**Methodist Deaconesses Share
Nome Plague Honors**

In the news reports of the struggle with diphtheria in Nome, Alaska, prominent mention has been given the nurses, Miss Bertha Saville, Miss Inez Walthall, and Miss Emily Morgan. All three are deaconess workers under the women's

home missionary society of the Methodist church, working in connection with a hospital conducted by that society at Nome.

**Michigan Church "Districts"
Auditorium**

The day of the rented pew may be passing, but First Congregational church, Kalamazoo, Mich., has worked out a new method for seeing that every part of its church auditorium has a regular constituency. The auditorium has been divided into 14 sections, corresponding to the 14 natural divisions of the city. Each of these sections is assigned to a division, and the attendants from that division of the city are supposed to sit in the section assigned to them. Within the sections, pews are assigned to families. In this way it is said that a much more constant church attendance has been secured.

**Large Boston Party Makes
Holy Year Pilgrimage**

The Boston Transcript prints the names of nearly 425 Roman Catholics of Boston who sailed recently for Rome on a holy year pilgrimage in company with Cardinal O'Connell. In a public message the cardinal referred to the holy year as being "to the living generation what the Sunday is to Christians, the Sabbath to Jews. It stops, for awhile at least, the common run of things." The cardinal's interpretation of Sunday will prove of interest in many quarters. "Sunday is a sanctified escape from humdrum and hocus," he says. "Six days men fill the hours with bargaining and wrangling and

Signs of the Church Slogan Habit

HAVE YOU a little slogan in your church? Slogans seem to be the most necessary part of the equipment for worship nowadays. So great is the demand that many of the best are becoming badly overworked. If all the "friendly churches" advertised in the newspapers in a single year could be placed end to end—but there is no need to finish the computation. Recently a New York newspaper, the Sun, set its religious editor to scouting around for out-of-the-ordinary church slogans. Here are some of the results, all, as it happens, Presbyterian:

Displayed on the front of the calendar of Denver Boulevard Presbyterian church, San Antonio, Tex., Rev. Edward Hubbard: "This church is the place 'Where the handclasp's a little stronger, Where the smile dwells a little longer.'" And in other issues, a small cut of a banner with the device: "Be Loyal to Your Own Community."

"A Church With 360 Ministers," Madison Presbyterian, Madison, Ind., Rev. Jesse M. Tidball. His church calendar is styled "The Little Minister."

A HEART-WARMER

"The Heart-Warming Church," Fourth Presbyterian, Philadelphia, Pa., Rev. Olin McKendree Jones.

"The Church With the Challenge," First Presbyterian, Mt. Pleasant, Utah, Rev. Arthur V. Board.

"The Church With the Light in the Window," First Presbyterian, Crestline,

Ohio, Rev. William F. Heldstab, pastor. "The Church That Wants to Be a Friend to Man," First Presbyterian, Estes Park, Col., Rev. Earl George Harris.

WITH THE WINNING WAYS

"The Church With the Winning Ways," Presbyterian church of the Covenant, Baltimore, Md., Rev. William H. Wilcox.

"The Church with the Revolving Cross and the Illuminated Window," (We Make Strangers Feel at Home), First Westminster, Toledo, Ohio, Rev. Elwood A. Rowsey.

"The Little Church with the Open Door of Welcome to All, Especially to All Who Are Needy," Park Avenue Presbyterian, Des Moines, Ia., Rev. S. C. Wadding.

"A Welcome for Every Worshiper, Work for All Who are Willing," East-side Presbyterian, Paterson, N. J., Rev. Wilson T. M. Beale.

"There is welcome, worship, work, in this church for you," Westminster Presbyterian, Youngstown, Ohio, Rev. Henry White.

"The Working Church," Warwood Presbyterian, Wheeling, W. Va., Rev. J. Alexander Brown.

"The Wide Awake Church," First Presbyterian, Xenia, Ohio, Rev. William H. Tilford.

"Say it with Men," Square Deal Bible Class, First Presbyterian church, Crestline, Ohio.

superficial social salves; but the soul all the while is hungry. Sunday it feeds if allowed; and the greatest of all sins is to starve the soul. The scales fall, at least for the while, from half-blinded eyes. The crust of self—self-seeking, self-pleasing, self-deceiving—is pierced if only at a point. But at all events things are held up momentarily in the mad race. We listen for a few moments at least not to our own self-complacency but to somebody deliberately if gently scourging our vanity. And it is good for us; and we know it, if we have not utterly and entirely lost our sense of proportion and perspective and even of sane humor. If in the six days we have been successful, on the seventh we are flatly asked 'how.' No one else in the six days ever dares to put that question to us. Sunday alone takes men aside and bids them to be honest with themselves."

Claims Record as Church Financier

As a successful raiser of finances in connection with the dedication of churches, Rev. George L. Snively, of Lewistown, Ill., is said by the local press of that city to head the list of dedicators of any denomination. During 1924 Mr. Snively conducted dedications in 32 cities, raising \$2,550,231. He has frequently combined evangelistic services with his work in church financing.

Onward to 50-Year Pastorate

Rev. Daniel H. Rhodes has just completed 48 years as pastor of the Disciples church at Toms Brook, Shenandoah county, Va. He has held no other pastorate since his ordination. Still giving active service, Mr. Rhodes hopes to complete a half-century of service in this one pulpit.

Uses Cross-Words to Stir Mission Interest

Rev. Henry M. Mellen, pastor of First Presbyterian church, Atlantic City N. J., is the latest minister to be reported in the press as using the current cross-word puzzle craze to advance the interests of the church. Faced with the necessity of arousing interest in mission work in China and Persia on the part of his congregation, Mr. Mellen is reported to have devised a series of cross-word puzzles using terms intimately connected with mission work in the two countries.

Russian Religious Ban Off, Says Baptist Leader

After a long period of uncertainty the soviet government of Russia has waived its opposition to religion and religious propagation, according to a statement from Dr. Ivan S. Prokhanoff, one of the vice-presidents of the Baptist World alliance, and a leading Russian Baptist, printed in the Baptist, official organ of the northern Baptist convention. As a result of this change in sentiment a Baptist theological seminary has been established in Leningrad at which 48 students have enrolled. The government has also granted permission for the importation of Bibles and other religious literature and is now authorizing the printing of Bibles in

Leningrad itself. Baptists are greatly encouraged over this larger liberty, because as recently as the summer of 1923 Mr. Prokhanoff was imprisoned by the government authorities on a charge in some way related to the opposition of certain Baptists towards compulsory military service. The Baptist cause is flourishing in every way in Russia, Dr. Prokhanoff says. Now that there is complete separation of church and state a decree has been issued by the government forbidding persecution of every kind. The number of bona fide members of Baptist churches and Baptist adherents in Russia is now estimated by this leader at 5,000,000. There are ten Baptist churches in Lenin-

grad, the largest of which has a membership of at least 1,000.

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With Dr. Dan B. Brummitt, editor of the Northwestern Christian Advocate, as its president, the work of the Layman Company of Chicago in promoting tithing on the part of church members, will continue. The recent death of the founder of the company, Thomas Kane, who was himself the "layman," has not been allowed to diminish the impact of the effort he launched. This company, which has its office at 35 North Dearborn street, Chicago, now offers to supply any min-

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Is There a Preacher in the House?

The Christian Register reports a new service to be rendered by the clergy. On a recent railway journey one of the ministerial readers of the Boston weekly was approached by a fellow-traveler with the familiar query, "Are you a clergyman?" "I am," was the reply. "Can I be of any service to you?" "Would you tell me where Abraham was born—a name with only two letters in it?"

Takes Chicago Training to Argentina Reform School

A young man who had trained for work with boys in the Y. M. C. A. college in Chicago was recently placed in charge of one of the largest government reform schools in Buenos Aires. He had already given evidence of the value of the methods learned in Chicago in a smaller institution for wayward boys conducted in the Argentinian capital by the Y. M. C. A. Half-time will be devoted to school work and half-time to work in industry under the plans that will be put into effect in the government institution.

Behind Mentally? You're a Sinner, Says Bishop

"Any minister who fails to toil in his study, who fails to buy new books and keep himself at the best, is a sinner," Bishop E. H. Hughes told the Methodist preachers who are charged with the responsibility of conducting the courses of study required of Methodist preachers. With almost a hundred summer schools, and by correspondence courses, 2,500 young preachers who have not had both college and seminary training are now being prepared for the Methodist ministry. Postgraduate courses are also provided for men in the ministry who seek to keep their mental life up to date.

Do the Baptists Produce Too Many Heretics?

The Watchman-Examiner, Baptist fundamentalist weekly, thinks so. It says that Dr. Percy Stickney Grant was once a Baptist. So was Dr. Charles Francis Potter, the Unitarian who debated last winter with Dr. John Roach Straton. So is Dr. Fosdick. So was Dr. Justin Wroe Nixon, who bids fair to be the next target

of attack within the Presbyterian ranks. And so was the Rev. Carlos G. Fuller, whose admission to the presbytery of New York has just occasioned so much disturbance. The Baptists have always boasted of their liberty, but the editor of the Watchman-Examiner thinks that this sort of an exhibit shows that liberty is becoming license. Also, he feels that there would not be so many unhappy exhibits if there could be "quickenings of our ethical sense."

When Methodists Made Good Resolutions

Dr. James R. Joy, Methodist editor, has just made public a document signed by John Wesley and other Methodist pioneers, and recently on sale in London. It reads: "It is agreed by us whose names are underwritten: 1. That we will not listen or willingly inquire after any ill concerning each other. 2. That if we do hear any ill of each other, we will not be forward to believe it. 3. That as soon as possible we will communicate what we hear by speaking or writing to the person concerned. 4. That till we have done this, we will not write or speak a syllable of it to any other person whatsoever. 5. That neither will we mention it after we have done this to any other person whatsoever. 6. That we will not make any exception to any of these rules, unless we think ourselves absolutely obliged in conscience so to do. Signed: John Wesley, Charles Wesley, John Lumbath, E. Perronet, Jonathan Reeves, Joseph Connely, C. Perronet, Thomas Maxfield, I. Dorres, John Jones, John Nelson, William Shent, John Haime." Good resolutions, surely, but forgotten by some of the signers under the stress of later circumstances.

British Paper Views Fundamentalism

The Manchester Guardian, leading British liberal newspaper, prints a discussion of American and English funda-

mentalism, signed "Artifex," which comes to the general conclusion that theological thought in the churches of the United States is about half a century behind that in the churches of Great Britain. Among other things the article said: "No one would deny that some of the best modern work on the Bible has been done in America, nor that the best thought there is entirely on a level with that in this country and on the continent. But equally no one who has followed at all closely the fundamentalist controversy of the last few years will be disposed to deny that the gap between the best thought and the views of the ordinary man is much wider in America than it is here. A friend in Shanghai, after having been thrown much with Americans in China, wrote to me: 'What wonderful people Americans are! You meet one and find him cultured, charming, delightful, and in all matters touching daily life, almost ferociously up to date. Mention religion, and you might fancy yourself talking to Tom Sawyer's Aunt Polly, to Uncle Silas (who, readers of "Huckleberry Finn" will remember, 'had a little one-horse log church down back of the plantation, and never charged nothing for his preaching, and it was worth it'), or 'them dear people of the Pokeville camp-meeting.' Really this is not unfair of many of them. I have a kind friend in America who keeps me well supplied with newspapers and press cuttings about the fundamentalists, and about the liberal movement in New York, and really some of the views expressed, and the positions defended, by quite distin-

Dr. Ernest Fremont Tittle, minister of the great cathedral church of Methodism, First Church, Evanston, highly commends:

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(Continued from page 322)

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